

A
REVIEVV

OF THE
Seditious Pamphlet lately published in
HOLLAND by Dr Brambell, pre-
tended Bishop of London - Derry;

ENTITLED,

*His faire Warning against the Scots
DISCIPLINE.*

In which, His malicious and most lying Reports, to the
great scandal of that Government, are
fully and clearly refuted.

As also,
The Solemne League and Covenant of the three Nations
justified and maintained.

By Robert Baylie, Minister at Glasgow, and one
of the Commissioners from the Church of Scot-
land, attending the KING at the Hague.

Printed at Delph by Mich. Stair, dwelling at the Turf-Market. 1649.

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April 26, 1940

*For the Right Honourable the Noble and Potent Lord, John
Earle of Cassils, Lord Kennedy, &c. one of His Majes-
ties Privy-Counsell, and Lord Justice generall of Scot-
land.*

Right Honourable,

 Y long experience of your Lordships sincere zeale to the trath of God, and affection to the liberties of the Church and Kingdome of Scotland, against all enemies whomsoever, hath emboldened me to offer by your Lordships hand to the view of the putlick, my following answer to a very bitter enemy of that Church and Kingdome, for their adherence to the sacred truth of God, and their owne just Liberties.

At my first sight of his Book, and many d^yrs thereafter, I had no purpose *The Authors* at all to meddle with him : your Lordship knowes how unprovided men of *reasons of* my present condition must be, either with leisure, or accommodation, or a *his writing*. mind suitable for writing of Books. Also Doctor Bramble was so well knowne on the other side of the Sea, the justice of the Parliament of England and Scotland having unanimously condemned him to stand upon the highest pinnacle of infamy, among the first of the unpardonable incendiaries, and in the head of the most pernicious instruments of the late miseries in Britaine and Ireland : and the evident falsehood of his calumnies were so clearly confuted long ago in printed Answers to the infamous Authors whence he had borrowed them. I saw lastly the mans spirit so extreme saucy, and his pen so waspish and full of gall, that I judged him unworthy of any answer. But understanding his malicious boldnesse to put his Booke in the hand of His Majesty, of the Prince of Orange, and all the eminent Personages of this place, who can read English ; yea to send it abroad unto all the Universities of these Provinces, with very high and insinuating commendations, from the prime favourers of the Episcopall cause : hearing also the threats of that faction to put this their excellent and unanswerable peece, both in Dutch, French, and Latine ; that in the whole neighbouring World the reputation of the Scots might thereby be wounded, killed, and buried, without hope of recovery ; I found it necessary, at the desire of divers friends, to send this my review after it, hoping that all who shall be pleased to be at the paines of comparing the Reply with the challenge, may be induced to pronounce him not only a rash, untimous, malicious, but also a very false accuser. This much justice doe I expect from every judicions and equitable comparer of our wrytes, upon the hazard of their censure to fall upon my side.

The Prelats
His invectives against us are chiefly for three things, our Discipline, our *are unable* Covenant, our alleged unkindnes to our late Soveraigne. My apology for *by reason to* the first, is, that in discipline we maintaine no considerable conclusion, but defend E-

what p^riscopacy:

what is avowed by all the Reformed Churches, especially our Brethren of Holland and France, as by the approbatory suffrages of the Universities of Leyden, Utrecht and others, to the theorems whereupon our adversary doth build his chiefe accusations, may appeare. If our practise had aberred from the common rule, the crookednesse of the one ought not to prejudge the straitnesse of the other: though what our adversary alleageth of these aberrations is nothing, but his owne calumnious imputations: the chiefe quarrell is our rule it self, which all the Reformed harmoniously defend with us, to be according to Scripture; and the Episcopall declinations, to be beside and against the line of the word, yea Antichristian.

If our Prelates had found the humor of disputing this maine cause to stir in their veines, why did they not vent it in replies to *Didoclauius*, and *Girjome Bucerius*, who for long thirty years have stood unanswered? or if fresher meats had more pleased their tast, why did not their stomacks venture on *Salmasius* or *Blondels* books against Episcopacy? If verball debates had liked them better than writing, why had none of them the courage to accept the conference, with that incomparably most learned of all Knights now living, or in any bygone age Sir *Claud Somayis*, who by a person of honour about the King, did signify his readinesse to prove before His Majesty, against any one, or all his Prelaticall Divines, that their Episcopacy had no warrant at all in the word of God, or any good reason?

Their strongest
est Argu-
ments are
tricks of
Court.

But our friends are much wiser then to be at the trouble and hazard of any such exercise; the artifices of the Court are their old trade, they know better how to watch the seasons, and to distribute amongst themselves the houres of the Kings opportunities, when privately without contradiction they may instill in his tender mind their corrupt principles, and instruct him in his cabin, how safe it is for his conscience, and how much for his honor, rather to ruine himself, his Family, and all his Kingdoms, with his own hands, then to desert the holy Church, that is, the Bishops and their followers; then to joyne with the rebellious Covenanters, enemies to God, to his Father, to Monarchy: that the embracing of the barbarous Irish, the pardoning of all their monstrous murders, the rewarding of their expected merits with a free liberty of Popery, and access to all places of the highest trust, though contrary to all the Lawes which England and Ireland has known this hundred yeares; all this without and before any Parliament, must be very consistent, with conscience, honour, and all good reason. Yea to bind up the soule of the most sweet and ingenuous of Princes, in the chaines of their slavery for ever, they have fallen upon a most rare tricke, which hardly the inventions of all their Predecessors can paralell. They rest not satisfied, that for the upholding of their ambition and greed, they did harden our late Soveraigne to his very last in their Errors, and without compassion did drive him on to his fatall precipice; unlesse they make him continue after his death to cry loud every day in the eares of his Sonne in his later will and testament, to follow him in that same way of ruine; rather than to give over to serve the lusts of the Prelaticall Clergy. They have gathered together His Majesties last papers, and out of them have made a Booke, whereupon their best pens hav.

The Bishops
unlucky foot
is visible in
Elizas' pen-
and.

have dropped the greatest eloquence, reason and devotion was among them, by way of eslayes; as it were to frame the heart of the Son by the fingers of the dying Father to piety, wisedome, patience, and every virtue; but ever and anon to let fall so much of their owne ungracious dew, as may irrigat the seeds of their prelaticall Errors and Church interest; so farre as to charge him to presevere in the maintainance of Episcopall governement upon all hazards, without the change of any thing except a little p. 178. and to assure that all Covenanters are of a faction engag'd into a Religious rebellion, who may never be trusted till they have repented of their Covenant; and that till then never lesse loyalty justice or humanity may be expected from any, then from them; that if he stand in need of them hee is undone, for they will devoure him as the Serpent does the dove.

These and the like pernicious maxims framed by an Episcopall hand, of purpose to separate for ever the King from all his covenanted subjects, how far they were from the heart, language and writings of our late Soveraigne, all who were aquainted with his cariage and most intime affections at New-Castle, in the Isle of Wight, and thereafter, can testify. But it is reason when the Prelates do frame an Image of a King that they should have liberty to place their owne image in its forehead, as the statuary of old did his, in the *Boss* of *Pallas targe*, with such artifice that all her worshipers were necessitar to worship him, and that no hand was able to destroy the one without the dissolution and breaking in peeces of the other; yet our Prelats would know, that in this age there be many excellent Engyneers, whose witty practicks transcend the most skilfull experiments of our Auncestors: and whatever may be the ignorance or weaknes of men, wee trust the breath of our Lords mouth will not faile to blow out the Bishop from the Kings armes, without any detriment at all to royalty. Allwayes the wicked and impious cunning of these craftsmen is much to be blamed who dare be bold to insert and engrave themselves so deeply in the images of the Gods as the one cannot be intended to be picked out of the other more then the Aple from the eye, unless the subsistence of both be But in hazard.

The other matter of his railing against us is the soleinne league and co-
venant; when this nimble & quick enough Doctor comes affisted with all the *crime of the*
reasons the whole University of *Oxford* can afford him, to demonstrat it as *covenant, is*
he professes in his last Chapter, to be wicked, false, void, and what not; we that it extir-
nothing of his conclusion. To this day no man has shewed any errorr in the
matter of that covenant; as for our framing and taking of it, our adver-
saries drove us theretunto, with a great deale of necessity, and now being in
it, neither their fraud nor force may bring us from it againe; for we feare
the oath of God. After much deliberation we found that covenant the sove-
raigne meanes to joyne and keep together the whole orthodox party in the
three Kingdomes, for the defence of their Religion and liberties, which a
papist, prelaticall and malignant faction with al their might were over-
turning, who still to this day are going on in the same designe, without any
visible change, in the most of their former principles. And why should any

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who loves the King hate this covenant, which is the strayest ty the world can devise, to knit all to him and his posterity, if so be his *Majestie* might be pleased to enter therein? but by all meanes such a mischief must be averted, for so the root of Episcopacy would quickly wither without any hope of repullulation; an evill far greater in the thoughts of them who now mannage the conscience of the Court, then the extirpation of Monarchy, the eversion of all the three Kingdome, or any other earthly miserie.

The Bishops
are most
justly cast
out of Eng-
land.

The Scots
were never
injurious to
their King.

As for the third subject of the Warner's fury against us, our unkindnes to the late King, if any truth were in this false challenge, no other creature on earth could be supposed the true cause thereof, but our unhappy Prelats: all our grievances both of Church and State, first and last, came principally from them: had they never been authors of any more mischief, then what they occasioned to our late Sovereigne, his person, family and Dominions this last dozen of yeares, there is abundant reason of burying that their præter and Antilcripturall order in the grave of perpetuall infamy. But the truth is, beside more aancient quarrels, since the dayes of our fathers the *Albigenses*, this limb of Antichrist has ever been witnessed against; *Wickliffe*, *Huss*, and their followers were zealous in this charge, till *Luther* and his disciples got it flung out of all the reformed world, except England; where the violence of the ill-advised princes did keep it up for the perpetuall trouble of that land, till now at last it hath well neer kicked downe to the ground there both Church and Kingdome. As for the point in hand, we deny all unkindnes to our King whereof any reasonable complaint can be framed against us. Our first contests stand justified this day by King and Parliament in both Kingdomes. When his *Majestie* was so ill advised as to bring down upon our borders an English army for to punish our refusing of a world of novatioas in our Religion contrary to the laws of God and of our country, what could our land doe lesse then lie down in their armes upon Dunc law for their just and necessary defence? when it was in their power with ease to have dissipat the opposite army, they shew themselves most ready upon very easie conditions to goe home in peace, and gladly would have rested there, had not the furious Bishops moved his *Majestie* without all provocation, to break the first peace and make for a second invasion of Scotland, only to second their unreasonable rage: was it not then necessary for the Scots to arme againe? when they had defeat the Episcopall Army and taken *Newcastle*, though they found nothing considerable to stand in their way to *London*, yet they were content to lie still in *Northumberland*, and upon very meane terms to return the second time in peace. For all this the Prelats could not give it over, but raised a new Army and filled England with fire and sword, yea well neere subdued the Parliament and their followers, and did almost accomplish their first desigues upon the whole Isle. The Scots then with most earnest and pitifull entreaties were called upon by their Brethren of England for helpe, where unwilling that their brethren should perish in their fight, and a bridge should be made over their carcasses for a third warre upon Scotland, when after long triall they had found all their intercessions with the King for a moderat and reasonable accommodation slighted

slighted and rejected, they suffered themselves to be persuaded to enter covenant with their oppressed and fainting brethren, for the maintenance of the common cause of Religion and liberty, but with expressie Articles for the preservation of royalty in all its just rights in his Majestie and his posterity; what unkindnes was here in the Scots to their King?

When by Gods bleſſing on the Scots helpe the oppofite fation was fully subdued, his Majestie left Oxford with a purpose for London, but by the severity of the ordinances againſt his receivers, he diverted towards Linn, to ſhip for Holland or France; where by the way fearing a diſcovery and ſurprise, he was neceſſitate to caſt himſelfe upon the Scots army at New-wark; upon his promise to give ſatisfaction to the propositiōns of both Kingdomes, he was received there and came with them to New-castle: here his old oaths to adhere unto Epifcopacy hindred him to give the expeſted ſatisfaction. At that time the prime leaders of the English army were ſeeking with all earnestnes occaſion to fall upon the Scots, much out of heart and reputation by James Grahame and his Irishes incuſions, moft unhappy for the Kings affaires: Scotland at that time was ſo full of diſiſions, that if the King had gone thither they were in an evident hazard of a preſent war both within among themſelves, and without from England: our friends in the English Parliament whom we did, and had reaſon to truſt, auſtured us that our taking the King with us to Scotland, was the keeping of the Sectarian Army on foot, for the wrack of the King, of Scotland, of the Presbyterian party in England; as the ſending of his Majestie to one of his houses neer London, upon the faith of the Parliament of England, was the onely way to get the Sectaries diſarmed, the King and the people ſettled in a peace, upon ſuch tearmes as ſhould be ſatisfactory both to the King and the Scots and all the wel-afeſted in England. This being the true caſe, was it any, either unjuſtice, unkindnes or impudencie in the Scots to leave the King with his Parliament of England? was this a ſelling of him to his enemyes? the monys the Scots received at their departure out of England had no relation at all to the King, they were ſcarce the fixt partie of the arreares due to them for bygon ſervice; they were but the one halfe of the ſum capitulat for, not only without any reference to the King, but by an aſt of the English Parliament excluding exprefly from that Treaty of the armes departure all conſideration of the diſpoſal of the Kings perſon. The unexpected evills that followed in the Armys rebellion in their ſeaſing on London, deſtroying the Parliament, murthering the King, no mortall eye could have forſeen. The Scots were ever ready to the utmoſt of their power to haue prevented all these miſchieſes with the hazard of what was deareſt to them; notwithstanding of all the hard meaſure they had often received both from the King and the moft of their friends in England. That they did not in time and unanimously ſtrut to purpoſe for these ends, they are to anſwer it to God, who were the true Authors; the innocence of the Churche is cleared in the following treatife. Among the many cauſes of these miſeries the prime fountain was the venome of Epifcopall principles which ſome ſerpents conſtantly did infuſe by their ſpeaches and letters in the eares and heart of the King to keep him off from giving that ſatisfaction to his

*The Scots
ſelling of the
King is a
moft false
calumnie.*

his good subjects which they found most necessary and due ; the very same cause which ties up this day the hands of covenanters from redressing all present misorders could they have the King to joyn with them in their covenant, to quit his unhappy Bishops, to lay aside his formal and dead Liturgie , to cast himselfe upon the counsels of his Parliaments it were easy to prophecie what quickly would become of all his enemies; but so long as Episcopall and malignant agents compasseth him about (though al that comes neer may see him as lovely, hopefull, and promising a prince for all naturall endowements as this day breaths in Europe, or for a long time has swayed a Scepter in Britaine) yet while such unlucky birds nest in his Cabin, and men so ungraciously principled doe daily besiege him , what can his good people doe, but sit downe with mourntull eyes and bleeding hearts, till the Lord amend these otherwise remediles and insuperable evils ? but I hold here lest I transgresse to farr the bounds of an Epistle

*The reason
of the dedi-
cation.*

I count it an advantage to have you Lordship my judge in what here and in my following treatise, I speak of Religion, the liberties of our country and the Royall Family: I know none fitter then your Lordship, both to discerne and decerne in all these matters. Me thinks I may say it without flattery (which I never much loved either in my self or others) that among all our Nobles for constancy in a zealous profession, for exemplary practise in publick and privat duties, the mercie of God has given to your Lordship a reputation second to none. And for a rigid adhærence to the Rights and Priviledges of your Country, according to that auncient disposition of your Noble Family, noted in our Historians, especially that Prince of them George Buchanan, the Tutor of your Grand-Father, I know none in our Land who will pretend to go before you; and for the affaires of the King, your interest of blood in the Royall Family is so well known, that it would be a strange impudency in me, if in your audience I durst be bold wittingly to give finishtous information. Praying to God that what in the candid ingenuity and true zeale of my spirit, I present under your Lordships patrociny unto the eye of the World , for the vindication of my mother Church and Country, from the Sicophantick accusations of a Stigmatised incendiary, may produce the intended effects.

I rest your Lordships

in all Christian duty,

R. B. G.

Hague this 28 May
7 June.
1649.

CHAP. I.

The Prelaticall faction continue resolute, that the King and all His People shall perish, rather then the Prelats, not restored to former places of Power, for to set up Popery, Profanity, and Tyranny, in all the three Kingdoms.



While the Commissioners of the Church and Kingdom of Scotland, were on their way make their first addresses to his Majesty, for to condole his most lamentable afflictions, and to make offer of their best affections and services for his comfort, in this time of his great distresse; it was the wisdom and charity of the Prelaticall party, to send out *Doctor Bramble*, to meet them with his Faire Warning. For what else? but to discourage them in the very entry from tendering their propositions, and before they were ever heard, to stop his Majesties eares with grievous prejudice, against all that possibly they could speak; though the world sees that the onely apparent fountain of hope upon earth, for the recovery of the wofully confounded affaires of the King, is in the hands of that Anti-prelaticall Nation: but it is the hope of these who love the welfare of the KING and the people, of the Churches and Kingdomes of Britain, that the hand of God which hath broken all the former devices of the Prelats, shall crush this their engine also.

Our warner undertaketh to oppugne the Scots discipline in a way of his own, none of the most rationall, He does not so much as pretend to state a question, nor in his whole Book to bring against any main position of his opposites, either Scripture, Father or reason, nor so much as assay to answer any one of their arguments against Episcopacy; only he culls out some of their by-tents, belonging little or nothing to the main questions, and from them takes occasion to gather together in a heap all the calumnies which of old, or of late their known enemies out of the forge of their malice and fraud, did obtrude on the credulity of simple people: also some detorted passages from the books of their friends

The unseasonableness of
D.Brambles writing.

(2)

friends, to bring the way of that Church into detestation without any just reason.

The most of his stufse is borrowed and long ago confuted.

These practises in our Warner are the less pardonable, that though he knows the chief of his allegations, to bee but borrowed from his late much beloved Comrades Master Corbet in his *Lysimachus Nicanor*, and Master Maxwell in his *Isachars Burden*, yet he was neither deterred by the strange punishments, which God from heaven inflicted visibly on both these Calumniators of their Mother Church, nor was pleased in his repeating of their calumnious arguments, to releve any of them from the exceptions under the which they stand publickly confuted, I suppose to his own distinct knowledge, I know certainly, to the open view of thousands in Scotland, England and Ireland; but it makes for the Warners design to dissemble here in Holland, that ever he heard of such Books as *Lysimachus Nicanor*, & *Isachars Burden*, much leſſe of Master Baylies Answer to both, Printed ſome years agoe at London, Edinburg and Amſterdam, without a rejoynder from any of that faction to this day.

The contumelions bitternes of the Warners spirit.

However let our Warner be heard. In the very first page of his first chapter, we may tast the sweetneſſe of his meek Spirit: at the very entry, he concludeth but without any pretence to an argument there or else where, *the discipline of the Church of Scotland to be their own invention, whereon they dote, the Diana, which themſelves have canonized, their own dreams, the counterfeit image whilſt they faine hath fallen down from Jupicer, which they ſo much adore, the very quinteffence of refined Popery, not only moſt injurious to the civil Magistrate, moſt oppreſſive to the Subject, moſt pernicioſe to the State; but alſo inconsistent with all forms of civil Government, deſtructive to all ſorts of Policy, a racke to the conſcience, the heaviest preſſure that can fall on a people.* So much truth and soberneſſe doth the Warner breath out in his very first page.

Though he had no regard at all to the cleer paſſages of Holy Scripture, whereupon the Scots do build their Anti-Episcopal tenets; nor any reference to the harmony of the reformed Churches, which unanimously joyn with the Scots in the main of their Discipline, especially in that which the Doctor hatcs moſt therein, the rejeſtion of Episcopacy: yet methinks ſome little respect might have appeared in the man to the Authority of the Magistrate, and ciuill Laws, which are much more ingeminated by this.

(3)

this worthy Divine over all his book, then the Holy Scriptures.

Can he so soon forget that the whole discipline of the Church of Scotland, as it is there taught and practised, is established by Acts of Parliament, and hath all the strength which the King and State can give to a civil Law? the Warner may well be grieved, but hardly can he be ignorant, that the Kings Majesty at this day does not at all question the justice of these sanctions: what ever therefore be the Doctors thoughts, yet so long as he pretends to keep upon his face the mask of loyalty, he must be content to eat his former words, yea, to burn his whole book: otherwise he tries against his own professions, a slander upon the King, and His Royal Father, of great ignorance, or huge injustice, the one having established, the other offering to establish by their civil laws, a Church Discipline for the whole Nation of Scotland, which truly is the quintessence of Popery, pertinacious and destructive to all forms of civil Government, and the heaviest pressures that can fall upon a people.

All the cause of this choler which the Warner is pleased to speak out, is the attempt of the Scots, to obtrude their Discipline upon the King, contrary to the dictats of his own conscience, and to compell forraign Churches to embrace the same.

Answ. Is it not presumption in our warner, so soon to tell the world in print what are the dictats of the Kings conscience, as yet he is not his Majesties confessor, and if the Clerk of the Closet had whispered somewhat in his eare, what he heard in secret, he ought not to have proclaimed it without a warrant; but we do altogether mistrust his reports of the Kings conscience: for who will beleive him, that a knowing and a just King will ever be content, to command and impose on a whole Nation by his laws, a discipline contrary to the dictats of his own conscience. This great stumble upon the Kings conscience in the first page, must be an ominous cespitation on the threshold.

The other imputation hath no just ground: the Scots did never meddle, to impose upon forraign Churches, there is question of none, but the English; and the Scots were never so presumptuous, as to impose any thing of theirs upon that Church. It was England, the Assembly of Divines at Westminster, convocat by the Parliament of England, which after long deliberation, and much debate, unanimously concluded the Presbyterian Discipline in all

The Warner
strikes at the
Scots Disci-
pline through
the Kings
sides.

the parts thereof, to be agreeable to the word of God: it was the two Houses of the Parliament of England without a contrary voice, who did ordaine the abolition of Episcopacy, and the setting up of Presbyteries and the Synods in England and Ireland. Can here the Scots be said to compell the English to dance after their pipe, when their own Assembly of Divines begins the song, when the Lords and Commons assembled in Parliament of England concurre without a disordering opinion, when the King himself for perfecting the harmony offers, to add his voice for three whole years together?

The elder prelates of England were Erastians, and more, but the younger are as much anti-Erastian as the most rigid of the Presbytery.

In the remainder of the Chapter the warner layes upon the Scots three other crimes: First, That they count it Erastianisme to put the Government of the Church in the hand of the Magistrate. *A.s.* The Doctors knowledg is greater then to be ignorant, that all these goe under the name of the Erastians, who walking in Erastus ways of flattering the Magistrate, to the prejudice of the just rights of the Church, run yet out beyond Erastus personall tenets; I doubt if that man went so far as the Doctor here and elsewhere, to make all Ecclesiasticall Jurisdiction, but a part of the Magistrats civil power, which for its Execution, the supreme Governours of any state may derive out of the fountain of their supremacy to what ever hands civil or ecclesiastick themselves think fit to commit it. Let the Doctor adde to this much knowledge, but a little ingenuity, and he shall confesse, that his brethren the latter Bishops, who claim Episcopacy by Divine Right, are all as much against this Erastian Cesaro-papisme, as any Presbyterian in Scotland. The Elder Bishops indeed of England and all the Laws there for Episcopacy seem to be point blank according to the Erastian errors: for they make the Crown and Royall Supremacy the originall, root and fountain whence all the discipline of the Church did flow: as before the days of Henry the Eight it did out of the Popes headship of the Church under Christ. However let the Doctor ingeniously speak out his sence, and I am deceived, if he shall not acknowledge, that how grosse an Erastian so ever himself and the eldest Bishops of England might have been, yet that long agoe, the most of his prelaticall friends have become as much opposite to Erastianisme, as the most rigid of the Presbyterians.

The other crime he layes to the charge of the *Scots is, that they admit no latitude in Religion, but will have every opinion

* The Scots first and greatest crime is irreconcilableness with Rome.

a fundamental Article of Faith, and are averse from the reconciliation of the Protestant Churches. Ans. If the Warner had found it seasonable to vent a little more of his true sense in this point, he had charged this great crime far more home upon the head of the Scots : for indeed, though they were ever far from denying the true degrees of importance, which do clearly appear among the multitude of Christian truths, yet the great quarrel here of the Warner and his friends against them, is, that they spoyled the *Canterburian* designe of reconciling the Protestant Churches, not among themselves, but with the Church of *Rome*. When these good men were with all earnestness proclaiming the greatest controversies of Papists and Protestants to be upon no fundamentals, but onely disputable opinions, wherein belief on either side was safe enough, and when they found that the Papists did stand punctually to the Tenets of the Church of *Rome*, and were obstinately unwilling to come over to *England*, their great labour was, that the English, and the rest of the Protestants, casting aside their needless belief of problematick truths, in piety, charity and zeal, to make up the breach, and take away the schism, should be at all the pains to make the journey to *Rome*. While this designe is far advanced, and furiously driven on in all the three Kingdoms, and by none more in *Ireland* then the Bishop of *Derry*, behold, the rude and plain Blue-caps step in to the play, and mar all the Game : By no art, by no terror can these be gotten along to such a reconciliation. This was the first and greatest crime of the Scots, which the Doctor here glances at, but is so wise and modest a man as not to bring it above board.

The last charge of the chapter is, that the Scots keep not still
that respect to the Bishops of *England*, which they were wont of
old in the beginning of Q. *Elizabeth's* Reig^t. *Ans.* In that Let-
ter cited by the Warner from the general Assembly of *Scotland*,
1566. Sess. 3. there is no word of approbation to the Office of E-
piscopacy; they speak to the Bishops of *England* in no other qua-
lity or relation, but as Ministers of the word, the highest stile they
give them, is, Reverend Pastors and Brethren; the tenour of the
whole Epistle is a grave and brotherly admonition to beware of
that fatall concomitant of the most moderate Episcopacy, the
troubling of the best and most zealous servants of Christ for idle
and fruitless Ceremonies. How great a reverence the Church of
Scotland

Scotland at that time carried to Prelacy, may be seen in their Application to the Secret Council of Scotland, in that same Assembly the very day and Session wherein they writ the Letter in hand to the Bishops of England. The Arch-bish^t of S. Andrews being then usurping jurisdiction over the Ministry by some warrant from the State, the Assembly was grieved, not only with the Popery of that Bishop, but with his *ancient jurisdiction*, which in all Bishops, popish and protestant, is one and the same : That jurisdiction was the only matter of their present complaint ; and in relation thereto, they assure the Council in distinct terms, that *they would never be more subject unto that usurped Tyranny, than they would be to the Divel himself.* So reverend an opinion had the Church of Scotland at that time of Episcopal Jurisdiction.

The Prelates lately were found in the act of introducing Popery into the Church, and Tyranny into the Kingdom.

But suppose that some fourscore yeers ago, the Scots, before they had tasted the fruits of Protestant Bishops, had judged them tolerable in *England*; yet since that time, by the long tract of mischiefs which constantly have accompanied the order of Prelacy, they have been put upon a more accurate inspection of its nature, and have found it not onely a needless, but a noxious and poysinous weed, necessary to be plucked up by the root, and cast over the hedge. Beside all its former malefices, it hath been deprehended of late in the very act of everting the foundations, both of Religion and Government, of bringing in Popery and Tyranny in the Churches and States of all the three Kingdoms, (*Canterburian self-conviction, cap. i.*)

And for these crimes it was condemned, killed, and buried in *Scotland*, by the unanimous consent of King, Church and Kingdom ; when *England* thereafter both in their Assembly and Parliament, without a discording voice, had found it necessary to root out that unhappy plant, as long ago with great wisdom it had been cast out of all the rest of the reformed Churches ; had not the Scots all the reason in the world to applaud such pious, just and necessary resolutions of their English Brethren, though the Warner should call it the greatest crime ?

CHAP. II.

The Presbyterians assert positively the Magistrates right to convocate Synods, to confirm their acts, to reform the Churches within their Dominions.

IN the second Chapter the Warner charges the Scots Presbytery with the overthrowing the Magistrates right in convocating of Synods. When he comes to prove this, he forgets his challenge, and digresses from it to the Magistrates power of chusing Elders and making Ecclesiastick Laws, avowing that these things are done in *Scotland* by Ecclesiastick persons alone, without consent of the King or his Council. *Ans.* It seems, our Warner is very ignorant of the way of the Scots Discipline: the ordinary and set meetings of all Assemblies both Nationall and provinciall since the first reformation are determined by Acts of Parliament, with the Kings consent; so betwixt the King and the Church of *Scotland*, there is no question for the convocating of ordinary Assemblies: for extraordinary, no man in *Scotland* did ever controvert the Kings power, to call them when and where he pleased: as for the inherent power of the Church to meet for discipline, as well as for worship, the warner falls on it hereafter, we must therefore passe it in this place.

What he means to speak of the Kings power in chusing Elders or making Ecclesiastick Laws, himself knows: his Majestie in *Scotland* did never require any such privilege as the election of Elders, or Commissioners to Parliament, or members of any incorporation, civil or ecclesiastick, where the Laws did not expressly provide the nomination to be in the Crown. The making of Ecclesiastick Laws in *England* as well as in *Scotland*, was ever with the Kings good contentment, referred to Ecclesiastick Assemblies: but the Warner seems to be in the mind of those his companions, who put the power of preaching, of administering the Sacraments and Discipline, in the supreme Magistrate alone, and derives it out of him as the Head of the Church, to what Members he thinks expedient to communicate it: also that the Legislative Power, aswell in Ecclesiastick as civil Affairs, is the property of the King alone. That the Parliaments and general Assemblies are but his arbitrary Councils, the one for matters of State, the other for

No controver-
sic in Scotland
betwixt the
King and the
Church, about
the convoca-
tion of Sy-
nods.

The Warners
Erasian and
Tyrannick
principles ha-
ted by the
King.

for matters of the Church , with whom or without whom he makes Acts of Parliament and Church-cannons, according to his good pleasure , that all the Offices of the Kingdom both of Church and State are from him , as he gives a commission to whom he will to be a Sheriff or Justice of Peace , so he sends out whom he pleaseth to preach and celebrate Sacraments by virtue of his Regal mission . The Warner and his Erastian friends may well extend the Royal Supremacy to this largenesse , but no King of Scotland was ever willing / to accept of such a power though by erroneous flatterers , sometime obtruded upon him , (see Canterbury self conviction , cap. vii .)

The Warners
ignorant and
false report of
the Scots pro-
ceedings.

The warner wil not leave this matter in generall , he discends to instance a number of particular incroachments of the Scots Presbyters upon the Royal authority : we must dispence in all his discourse with a small piccadillo in reasoning , he must be permitted to lay all the faults of the Presbyterians in Scotland upon the back of the Presbytery it self , and if the faylings of Officers were naturall to , and inseparable from their Office : mis-kenning this little mote of unconsequentiall argumenting , we will go through his particular charges . The first is , that King James anno 1579 required the generall Assembly , to make no alteration in the Church-policy , till the next Parliament , but they contemning their Kings command , determined positively all their discipline without delay , and questioned the Arch-Bishop of S. Andrews for voting in Parliament according to the undoubted Laws of the land , yea 20 Presbyters did hold the generall Assembly at Aberdeen after it was discharged by the King . Ans . The VVarner possibly may know , yet certainly he doth not care what he writes in these things to which he is a meer stranger : the authentick Registers of the Church of Scotland convinces him here of falsehood . His Majesty did write from Stirling to the Generall Assembly at Edenburg 1579. that they should cease from concluding any thing in the discipline of the Church , during the time of his minority ; upon this desire the Assembly did abstaine from all conclusions , only they named a Committee to go to Striveling for conference with his Majestie upon that Subject . What followeth thereupon ? I. Immediately a Parliament is called in October 1579, and in the first Act declares and grants jurisdiction unto the Kirk , which consists in the true preach-

Bishops were
abolished and
Presbyteries
set up in Scot-
land with
King James
consent.

preaching of the word of Jesus Christ, correction of manners, and administration of the true Sacraments, and declares that there is no other face of Kirk, nor other face of Religion then is presently by the favour of God established within this realm, and that there be no other jurisdiction Ecclesiastical acknowledged within this Kingdom then that which is within the samen Kirk, or that which flowes therefrom concerning the premisses. II. In April 1580 Proclamation was made *ex deliberatione Dominorum Consilii* in name of the King, charging all Superintendents and Commissioners and Ministers serving at Kirks, To note the names of all the Subjects aswel men as women suspected to be Papists or —— and to admonish them —— to give Confession of their faith according to the form approved by the Parliament, and to submit unto the discipline of the true Kirk within a reasonable space —— : and if they fail —— that the Superintendents or Commissioners present a role or catalogue of their names unto the King and Lords of secret Counsel where they shall be for the time between and the 15 day of July next to come, to the end that the acts of Parliament made against such persons may be execute. III. The short confession was drawn up at the Kings command, which was first subscribed by his royal hand, and an act of Secret Counsel commanding all subjects to subscribe the same ; as it is to be seen by the Act printed with the Confession, wherein Hierarchie is abjured, that is (as hath been since declared by National assemblies and Parliaments both called and held by the King) Episcopacy is abjured. IV. In the assemblies 1580 and 1581, that Confession of faith and the second book of discipline (after debating many preceding yeares) were approved (except one chapter *de diaconatu*) by the Assembly, the Kings Commissioners being alwayes present, nor finde we any thing opposed them by him : yea then at his Majesties special direction about fifty classical Presbyteries were set over Scotland which remain unto this day; was there here any attempt of the royal authority ?

About that time some noble men had got the revenues of the Bishopricks for their private use ; and because they could not enjoy them by any legal right, therefore for eluding the Law, they did effectuate that some Ministers should have the title of this or that Bishoprick ; and the revenues were gathered in the name of this titulare or tulchan Bishop, albeit he had but little part : e. g.

Robert Montgomery Minister at Sterline was called Arch-Bishop of Glasgow : and so it can be instanceed in other Bishop-ricks and Abbacies. Now this kind of prelates pretended no right to any part of the Episcopal office, either in ordination or jurisdiction : when some of these men began to creep in to vote for the Church in Parliament, without any Law of the State, without any commission from the Church, the General assembly discharged them, being Ministers, to practize any more such illegal insolencies with this ordinance of the Church; after a little debate, King James at that time did shew his good satisfaction.

The innocent. But the Warner here jumps over no less then twenty seven years
cy of the much time from the assembly at Edinburgh 1579. to that at Aberdeen
maligned as 1605. then was King James by the English Bishops perswasion
sembly of Aberdeen resolved to put down the general assemblies of Scotland, contra-
ry to the Lawes and constant practise of that Church, from the
first reformation to that day. The act of Parliament did bear that
once at least a year the assembly should meet, and after their busi-
ness was ended they should name time and place for the next as-
sembly. When they had met in the yeer 1602, they were moved
to adjourn without doing any thing for two whole years to 1604.
when then they were conveened at the time and place agreed to
by his Majestie, they were content upon his Majesties desire with-
out doing any thing to adjourn to the next year 1605, at Aberdeen;
when that dyet came, his Majesties Commissioner offered him a
Letter : To the end they might be an Assembly and so in a Capac-
ity to receive his Majesties Letter, with the Commissioners good
pleasure they sat down, they named their Moderator and Clark,
they received and read the Kings letter commanding them to rise,
which they obeyed without any further action at all but naming a
dyet for the next meeting according to the constant practise of
Scotland, hereupon by the pernicious counsel of the Arch-Bishop

— *Banckroft* at London, the King was stirred up to bring sore trou-
bles upon a number of gratiouse Ministers. This is the whole matter

* Christmas and other superstitious fe-
stivals abolish-
ed in Scotland, both by Church and State. which to the Warner here is so tragick an insolence, that never any Parliament durst attempt the like. See more of this in the His-
toricall vindication.

* The next instance of our Presbyteries usurpation upon the Ma-
gistrate, is their abolition (before any statute of Parliament there-
upon) of the Church festivals in their first book of discipline. Ans.

Consider

Consider the griveousness of this crime; in the intervall of Parliaments, the great Council of Scotland in the minority of the Prince entrusted by Parliament to rule the Kingdom, did charge the Church to give them in write their judgement about matters Ecclesiastical: in obedience to this charge the Church did present the council with a write named since the first book of discipline: which the Lords of council did approve, subscribe and ratifie by an Act of State: a part of the first head in that write was that Christmas, Epiphany, Purification, and other fond feasts of the Virgin *Mary*, as not warrented by the holy Scriptures, should be laid aside. Was it any encroachment upon the Magistrate for the Church to give this advice to the privy council when earnestly they did crave it? the people of Scotland ever since have shewed their ready obedience to that direction of the Church founded upon Scripture, and backed from the beginning with an injunction of the State.

His third instance of the Church of Scotlands usurpation upon the Magistrate, is, their abolition of Episcopacy in the assembly, 1580, when the Law made it treason to impugne the Authority of Bishops, being the third estate of the Kingdom. Ans. The Warner seems to have no more knowledge of the affaires of Scotland, then of Japan or Utopia; the Law he speaks of was not in being some years after 1580; however all the general assemblies of Scotland, are authorised by Act of Parliament, to determin finally without an appeal in all Ecclesiastick affairs: in the named assembly *Lundie* the Kings Commissioner did sit and consent in his Majesties name to that act of abolition, as in the next assembly 1581, the Kings Commissioner *Caprinton* did erect in his Majesties name the Presbyteries in all the Land; it is true, three years thereafter a wicked Courtier Captain *James Stuart*, in a shadow of a close and not summoned Parliament, did procure an act to abolish Presbyterie and erect Bishops; but for this and all other crimes that evil man was quickly rewarded by God before the world, in a terrible destruction these acts of this Parliament the very next year were disclaimed by the King, the Bishops were put down and the Presbytery was set up again, and never more removed to this day.

The Warners digression to the perpetuity of Bishops in Scotland, to the acts of the Church and State for their restitution, is but to

The friends of
Episcopacy
theyves not in
Scotland.

shew his ignorance in the Scots story : what ever be the Episcopall boasting of other Nations, yet it is evident that from the first entrance of Christian Religion into Scotland, Presbyters alone without Bishops for some hundred years did govern the Church : and after the reformation there was no Bishop in that Land, but in tittle and benefice till the year 1610 ; when Bancroft did consecrate three Scots Ministers, all of them men of evil report, whom that violent Commissioner the Earl of Dunbar in the corrupt and nul assembly of Glasgow, got authorised in some part of a Bishops office ; which part only and no more was ratified in a posterior Parliament. Superintendents are nowhere the same with Bishops, much less in Scotland, where for a time only till the Churches were planted, they were used as ambulatory Commissioners, and visitors to preach the word, and administer the Sacraments for the supply of vacant and unsettled congregations.

The second book of discipline why not at all ratified in Parliament.

The fourth instance is the Churches obtruding the second book of discipline, without the ratification of the State. Ans. For the Ecclesiastick enjoyning of a general assemblies decrees, a particular ratification of Parliament is unnecessary ; general acts of Parliament commanding obedience to the acts of the Church, are a sufficient warrant from the State ; beside, that second book of disciplin was much debated with the King, and at last in the General assembly 1590, his consent was obtained unto it : for in that assembly where unanimously the subscription of the second book of disciplin by all the ministers of the Kingdom was decryed, his Majestie some time in person & always by the Chancellor his Commissioner was present, and in the act for subscription. Sess. 10 Augusti 8. it is expressly said that not only all the Ministers, but also all the Commissioners present did consent, among which Commissioners the chancellor, his Majesties Commissioner was chief. But neither the King nor the Church could get it to passe the Parliament in regard of the opposition, which some States-men did make unto these parts thereof, which touched on their own interest of unjust advantage ; this was the only stick.

The Warners. hypocrisy, calling that a crime, which himself counts a virtue.

The next instance of the Churches encroachment is their usurpation of all the old rents of the clergy, as the Churches patrimony, and their decerning in an assembly that nothing in the next Parliament should passe before the Church were fully restored to her rents. Ans. Consider here the Warners hypocrisy and unjustice.

justice; he challenges the Presbyterians for that which no Prelate in the world did ever esteem a fault, a meer declaration of their judgment, that the Church had a just right to such rents, as by Law and long possession were theirs, and not taken away from them by any lawfull means. What if here they had gone on with the most of the prelatical party to advance that right to a *jus divinum*? what if they had put themselves by a command from Court, into the possession of that right, without a processe, as divers of the Warners friends were begun lately to do in all the three Kingdoms? But all that he can here challenge the Scots for, is a meer declaration of their simple right, with a supplication to the Regent his Grace, that he would indeavour in the next Parliament, to procure a ninth part of the Churches patrimony, for the maintenance of the ministry, and the poor of the Country: for all the rent that the Churches then could obtain, or did petition, was but a third of the Thirds of the Benefices or Tithes. That ever any Assembly in *Scotland* did make any other addresse to the Parliament for stipends, then by way of humble supplication, it is a great untruth.

The last instance is, the erecting of Presbyteries through all the Kingdom, by an Act of the Church alone. *Answe.* I have shewn already the untruth of this Allegation; the proof here brought for it, is grounded only upon an ambiguous word, which the Warners ignorance in the Scotish Discipline and Presbytery (though the main subje^te of his Book) permits him not to understand. The Presbyteries were set up by the King after the Assembly 1580; but the second Book of Discipline, of which alone the citation speaks, how-ever enjoyned by many Assemblies, yet it could never be gotten ratified in any parliament, only because of those parts of it which did speak for the patrimony of the Church, and oppugne the right of patronage.

How well the Warner hath proved the Presbyterian practices. The Warner is to be injurious to the Magistrate, we have considered; possibly he gross Erastian, will be more happy in his next undertaking, in his demonstrations that their doctrinal principles do trample on the Magistrates Supremacy and Laws. Their first principle he takes out of the second book of Discipline, Chap. 7. That no Magistrate, nor any but Ecclesiastick persons may vote in Synods. *Answe.* Though I finde nothing of this in the place cited, yet there is nothing in it that

that crosseth either the Laws, or the Kings Supremacy: for according to the Acts of Parliament of *Scotland* both old and late; and the constant practice of that Church, the onely members of Presbyteries are Ministers and ruling Elders. Is it the Warners minde to vent here his super-Erastianism, that all Ecclesiastick Assemblies, Classical, Provincial, National, are but the arbitrary courts of the Magistrate, for to advise him in the execution of his inherent power about matters Ecclesiastical; and for this cause, that it is in his arbitrement to give a decisive voice in all Church Assemblies to whom and how many soever he will? Though this may be the Warners minde, as it hath been some of his friends; yet the most of the prelatical party will not maintain him herein. How-ever, such principles are contrary to the Laws of *Scotland*, to the professions also and practices of all the Princes and Magistrates that ever have lived there.

Prelaticall
principles im-
possibilitate all
solid peace, be-
twixt the King
and his King-
doms.

But the Warner here may possibly glance at another principle of his good friends, who have been willing lately to vent before all Brittan in print, their elevating the supremacy of Sovereigns so far above Laws, that whatever people have obtained to be established by never so many Assemblies and Parliaments, and confirmed with never so many great seals of ratification, and peaceably enjoyed by never so long a possession; yet it is nothing but commendable wisdom and justice for the same Prince who made the first Concessions, or any of his successors, whenever they find themselves strong enough, to cancel all, and make void what ever Parliaments, Assemblies, Royall ratifications, and the longest possession, made foolish people beleieve to be most firm and unquestionable. To this purpose, Bishop *Maxwel* (from whom much of this VVarning is borrowed) doth speak in his *Sacro-Sancta regum Majestas*. Though this had bin the Cabin-divinity of our Prelats, yet what can be their intentions in speaking of it out in these times of confusion, themselves must declare: for the clear consequent of such doctrine seems to be a necessity either of such Warners perpetuall banishment from the Courts and ears of Sovereigns, or else that subjects be kept up for ever in a strong jealousy, and fear that they can never be secure of their Liberties, though never so well ratified by Lawes and promises of Princes any longer then the sword and power remains in their own hand to preserve what they have obtained. Such Warners,

so long as they are possessed with such maximes of state, are clear everters of the first fundations of trust betwixt Soveraigns and Subjects, they take away any possibility of any solid peace of any confident settlement in any troubled State, before both parties be totally ruined, or one become so strong that they need no more to feare the others malecontentment in any time to come.

Our second challenged principle is that we teach the whole Erastian Prelats evert the legal foundations of all Government. power of convocating assemblies to be in the Church. *Anf.* The Warners citations prove not that we maintain any such assertion; our doctrin and constant practise hath been to ascribe to the King a power of calling Synods, when and wheresoever he thought fit; but that which the Warner seems to point at is, our tenet of an intrinsickall power in the Church to meet, as for the Word and Sacraments, so for discipline; in this all who are Christians, old and late, the Prelaticall and Popish party as well as others, go along with us to maintain in doctrin and practise, a necessity even in times of persecution, that the Church must meet for the worship of God and execution of Ecclesiastick discipline among their own Members. In this the doctrine and practise of the Scots is according to their settled laws, uncontroverted by his Majestie. If the VVarner will maintain, that in reason and conscience all the Churches of the world are obliged to dissolve and never more to meet when an erroneous Magistrate by his Tyrannous Edict commands them to do so, let him call up Erastus from the dead to be disciplined in this new doctrine of the Prelats impious loyalty.

The third Principle, is, that the judgment of true and false doctrine, of suspension and deprivation of Ministers belongeth to the Church. *Anf.* If this be a great heresie, it is to be charged as much upon the State as upon the Church, for the Acts of Parliament give all this power to the Church, neither did the Laws of England or of any Christian State, Popish or Protestant, refuse to the Church the determination of such Ecclesiastick causes; some indeed do debate upon the power of appeals from the Church; but in Scotland, by the Law, as no appeal in things civil goes higher then the Parliament, so in matters Ecclesiastick none goes above the Generall Assembly. Complaints indeed may go to the King and Parliament for redresse of any wrong has been done in Ecclesiastick Courts, who being *Custodes Religionis* may by their

The finall determination of all Ecclesiastick causes by the Laws of Scotland, is in the generall Assembly.

their coercive power command Ecclesiastick Courts to rectifie any wrong done by them contrary to Scripture, or if they persist take order with them. But that two or three Prelates should become a Court of delegates, to receive appeals from a general assembly, neither Law nor practice in Scotland did ever admit, nor doth the word of God or any Equity require it. In the Scots assemblies no causes are agitat but such as the Parliament hath agreed to be Ecclesiastick and of the Churches cognisance: no proceſſ about any Church rent was ever cognosced upon in Scotland but in a civill Court: its very false that ever any Church censure, much leſſe the highest of excommunication did fall upon any for robbing the Church of its patrimony.

The divine right of discipline, is the tenet of the most of Prelats.

Our fourth challenged principle is that we maintain Ecclesiastick jurisdiction by a divine right. Ans. Is this a huge crime? is there divine right in the world, either Papist or Protestant, except a few prælatical Erastians, but they doe ſo? If the Warner will profefs (as it ſeems he muſt) the contradiction of that which he ascribes to us, his avowed tenet muſt be that all Ecclesiastick power flowes from the Magistrate, that the Magistrate himſelf may execute all Church censures, that all the Officers appointed by Christ for the governmens of his Church, may be laid aside, and ſuch a kind of governors be put in their place, as the Magistrate ſhall be pleased to appoint: that the ſpiritual ſword and Keyes of heaven belong to the Magistrate by vertue of his supremacy, as wel as the temporal ſword and Keyes of his earthly Kingdom: our difference here from the Warner will not (I hope) be found the greatest heretic.

All the power of the Church in Scotland is legal, and with the Magistrates consent.

Our laſt challenged principle is, that we will have all our power againſt the Magistrate, that is, although he diſſent. Ans. It is an evil commentary that all muſt be againſt the Magistrate, which is done againſt his conſent: but in Scotland there is no ſuch caſe: for all jurisdiction which the Church there doth enjoy, they have it with the conſent of the Magistrate: all is ratified to them by ſuch acts of Parliament as his Maj:ſtice doth not at all controvert. Concerning that odious caſe the Warner intimates, whether in time of perſecution, when the Magistrate claſheth with the Church, any Ecclesiastick discipline be then to be exerciſed; himſelf can better anſwer it then we, who with the ancient Christians do think that on all hazards (even of life) the Church may

may not be dissolved, but meet in dens and caves and in the wilderness for the word and Sacraments and keeping it self pure by the divine ordinance of Discipline.

Having cleared all the pernicious practises and all the wicked Doctrines, which the Warner layes upon us, I think it needless to insist upon these defences which he in his abundant charity brings for us; but in his own way, that he may with the greater advantage impugne them: only I touch one passage whereupon he makes injurious exclamations: that which Mr. Gilespie in his theoremes writes; when the Magistrate abuses his power unto Tyranny and makes havock of all, it is lawful to resist him by some extraordinary wayes and means, which are not ordinarily to be allowed: see the principles from which all our miseries and the loss of our Gracious Master hath flowed. Ans. We must here yeeld to the Warner the great equity and necessity that every doctrine of a Presbyter, should be charged on the Presbytery it self, and that any Presbyter teaching the lawfulness of a Parliaments defensive arms is tantamount to the Churches taking of arms against the King. These small inconsequences we must permit the Warner to swallow down without a stick; however we do deny that the maxime in hand was the fountain of any of our miseries, or the cause at all of the los of our late Sovereign: Did ever his Majesty or any of his advised Councillors declare it simply unlawful for a Parliament, to take arms for defence in some extraordinary cases, however the unhappiness of the Canterburyian Prelats did put his Majesty upon these courses, which did begin and promote all our miseries; and to the very last these men were so wicked as to refuse the loosing of the bands which their hands had tyed about his misinformed conscience, yea to this day they will not give their consent, that his Majestie, who now is, should lay aside Episcopacy, were it for the gaining of the peaceable possession of all his three Kingdoms, but are urgers of him night and day to adhere to their errors, upon the hazard of all the miseries that may come on his person, on his family, and all his people; yet few of them to this day durst be so bold as to print with this Warner, the unlawfulness of a Parliaments arms against the Tyranny of a Prince in any imaginable case, how extraordinary soever.

C H A P. III.

The Lawes and customes of Scotland admitt of no appeal from the general assembly.]

IN this Chapter the challenge is, that there are no appeals from the General Assembly to the King, as in England from the Bishops

The Prelats rather then to lay aside their own interest, will keep the King and his people in misery for ever.

Appeals in
Scotland from
a generall As-
sembly were
no leſſe irra-
tional then ille-
gall.

Courts to the King in Chancery, where a Commission uses to be given to delegates, who discuss the appeals. Ans. The warner considers not the difference of the Government of the Church of Scotland, from that which was in England; what the Parliament is in the State, that the general assembly is in the Church of Scotland: both are the highest Courts in their own kinde. There is no appeal any where in moderate Monarchies to the Kings person, but to the King in certain legall Courts, as the Warner here confesseth the appeal from Bishops lies not to the King in his person, but to the King in his Court of Chancery. As no man in Scotland is permitted to appeal in a civill cause from the Lords of Session, much leſſe from the Parliament; so no man in an ecclesiastick cause is permitted by the very civil Law of Scotland, to appeal from the general Assembly. According to the Scots order and practice, the King in person, or else by his high Commissioner, sits as usually in the generall Assembly, as in Parliament. But though it were not so, yet an appeal from a generall Assembly, to be discussed in a court of Delegates, were unbecoming and unreasonable; the one court consisting of above two hundred, all chosen men, the best and most able of the Kingdom; the other but of two or three, often of very small either abilities or integrity, who yet may be more fit to discern in an Ecclesiastick cause, then a ſingle Bishop or his Official, the ordinary Trustee in all acts of Jurisdiction for the whole Dioces. But the Scots way of managing Ecclesiastick causes is a great deal more just, safe and Satisfactory to any rational man, then that old Popish order of the English, where all the spirituall Jurisdiction of the whole Dioces was in the hand of one mercenary Official, without all relief from his Sentence, except by an appeal, as of old to the Pope and his Delegates, ſo therafter to the King, though never to be cognosced upon by himself; but as it was of old by two or three Delegates, the weakest of all Courts, often for the quality, and ever for the number of the Judges.

The Churches
just severity a-
gainst Mont-
gomery & A-
damson was
approven by
the King and
the parties
themselves.

Two Instances are brought by the Warner, to prove the Church of Scotlands stopping of appeals from the generall Assembly to the King, the cases of *Montgomery* and *Adamson*: if the causes and events of the named cases had been well known to the Warner, as he made this chapter disproportionately ſhort, ſo readily he might have deleted it altogether. But these men were infamous not onely in their Ministeriall charges, but in their life and conversation: both became ſo insolent, that contrary to the eftablifhed order of the Church and Kingdom, being ſuborned by wicked Statesmen, who in that day of darkness

darkness had well neer brought ruine both to King and Countrey ; would needs take upon them the Office of Arch-Bishops. While the Assembly was in Proces with them for their manifold and high misdemeanors, the King was moved by them and their evil Patrons, to shew his high displeasure against the Assemblies of the Church ; they for his Majesties satisfaction sent their Commissioners and had many conferences ; whereby they pride and contempt of these Prelats did so increase, that at last they drew the sentence of Excommunication upon their own heads : the King after some time did acknowledge the equity of the Church proceedings, and professed his contentment therewith : both these unhappy men were brought to a humble confession of their crimes, and such signs of repentance, that both after a renunciation of their titulary Bishopricks were re-admitted to the function of the Ministry, which they had deserted. Never any other before or after in *Scotland* did appeal from the generall Assembly to the King ; the late Excommunicate Prelats in their declinator against the Assembly of *Glasgow*, did not appeal as (I remember) to the King, but to another Generall Assembly to be constitute, according to their own Popish and Tyrannicall principles.

CHAP. IV.

Faulty Ministers in Scotland are lesse exempted from punishment, then any other men.

The Warner in his fourth Chapter, offers to prove that the Scottish Discipline doth exempt Ministers from punishment for any treason or sedition they can act in their Pulpits. *Ans.* This challenge is like the rest, very false. The rules of the Church Discipline in *Scotland* obliges Churchmen to be subject to punishment, not only for every fault for which any other man is lyable to censure, but ordains them to be punished for sundry things, which in other men are not at all questionable ; and whatever is censurable in any, they appoint it to be much more so in a Minister. It is very untrue, that the Pulpits in *Scotland* are Sanctuaries for any crime, much lesse for the grievous crimes of sedition and treason. Let the Warner remember, how short a time it is, since an Episcopall Chaire or a Canonical Coat did privilege in *England* and *Ireland* from all censure either of Church or State great numbers, who were notoriously known to be guilty of the foulest crimes. Was ever the Warners companion

The pride of Prelats lately, but never the Presbytery did exempt their fellows from punishment for their civill faults.

Bishop *Aderton* challenged for his Sodomy, so long as their common Patron of *Canterbury* did rule the Court? did the Warner never hear
 22. of a Prelate very fidd to Doctor *Bramble*, who to this day was never called to any account for flagrant scandals of such crimes as in *Scotland* are punishable by the Gallows? the Warner doth not well to insist upon the *Scots* Clergy, exempting themselves from civill punishments; no where in the world are Churchmen more free of crimes deserving civill Cognisance then in *Scotland*: and if the ears and eyes of the World may be trusted, the Popish Clergy this day in *Italy* and *Spaine* are not so challengeable, as the Prelaticall Divines in *England* and *Ireland* lately were for many grosse misdemeanors.

The Warner
is injurious
to the Minis-
ters of Hol-
land.

But why does the Warners anger run out so far as to the Preachers in *Holland*? is it because he knoweth the Church Discipline in *Holland* to be really the same with that he oppugnes in the *Scots*, and that all the Reformed Churches doe joyn cordially with *Scotland* in their rejection of Episcopacy? is this a ground for him to slander our Brethren of *Holland*? Is it charity for him a stranger to publish to the World in print, that the Ministers in *Holland* are seditious Orators, and that they saucily controll the Magistrates in their Pulpits? Their crime seems to be, that for the love of Christ their Master, they are zealous in their doctrine, to presse upon the Magistrate as well as upon the people the true practice of piety, the sanctification of the Sabbath day, the suppression of heresy and schism, and repentance for the sins of the time and place wherein they live. This is a crime, whereof few of the Warners friends were wont to be guilty of: their shamefull silence and flattery was one of the great causes of all the sins and calamities that have wracked the three Kingdoms: the stream of their Sermons while they enjoyed the Pulpit, was to encourage to superstition and contempt of piety, to sing asleep by their ungracious way all that gave ear unto them. The man is impatient to see the Pastors of *Holland* or any where, to walk in another path then his own, and for this cause would stirre up their Magistrates against them: as it was his and his Brethrens custom to stir up the Magistrates of *Britain* and *Ireland* to imprison, banish, and heavily vex the most zealous servants of God, only for their opposition to the Prelats profanity and errors. The Warner (I hope) has not yet forgotten, how Doctor *Bramble* and his neighbour *Lefly* of *Down* did cast out of the Ministry, and made flee out of the Kingdom, men most eminent for zeal, piety and learning, who in a short time had done more good in the house of God, then all the Bishops that ever

ever were in Ireland; I mean Mr. *Blair*, Mr. *Levington*, Mr. *Hamil-ton*, Mr. *Cunningham*, and others.

The Warner needed not to have marked as a singularity of Geneva, that there all the Ecclesiasticks, *qua tales*, are punishable by the Magistrats for civil crimes; for we know none of the reformed Churches, who were ever following Rome in exempting the Clergy from secular jurisdiction, except it were the Canterbury Prælates: who indeed did scare the most of Magistrats from meddling with a canonical coat though defiled with drunkenness, adultery, scolding, fighting, and other evils, which were too common of late to that order.

But how doth he prove, that the Scots Ministers exempt themselves from civil jurisdiction? first (saith he) by the declaration of King James 1584. Ans. That declaration was not from King James, as himself did testifie the year thereafter under his hand, but from Mr. Patrike Adamson, who did acknowledge it to be his libel upon his death bed, and professed his repentance for the lies and slanders, wherewith against his conscience he had fraughted that infamous libell. N3

His second proof is from the second book of disciplin Chapter II, It is absurd that Commissaries having no function in the Church, should be judges to Ministers to depose them from their charges. Ans. Though in England the Commissary and officiall was the ordinary judge to depose and excommunicate all the Ministers of the diocese, yet by the Laws of Scotland no Commissaries had ever any jurisdiction over Ministers. But though the officials jurisdiction together with their Lords the Bishops were abolished, yet doth it follow from this, that no other jurisdiction remaineth whereby Ministers might be punished either by Church or State, according to their demerits? is not this strongly reasoned by the Warner?

Though always in England yet never in Scotland had Commissaries any jurisdiction over Ministers.

His third proofoe is the cause of James Gibson, who had railed in James Gibson Pulpit against the King, and was only suspended; yea, thereafter was absolved from that fault. Ans. Upon the complaint of the Chancelor the alledged words were condemned by the generall Assembly: but before the mans guiltiness of these words could be tryed, hee did absent himselfe; for which absence, he was presently suspended from his Ministry: in the next Assembly he did appeare and cleared the reason of his absence to have been just feare, and no contumacy; this he made appeare to the Assemblies satisfaction, but before his processe could bee brought to any issue, he fled away to England.

was never absolved by the Church from his Process.

England, where he died a fugitive, never restored to his charge, though no tryal of his fault was perfected.

Mr. Blacks appeal from the Council clear. ed.

The fourth proof is Mr. Black his case : hereupon the Warner makes a long and odious narration. If we interrogate him about his ground of all these Stories, he can produce no warrant but *Spotswoods* unprinted Book ; this is no authentick Register wherupon any understanding man can rely ; the Writer was a protest enemy, to his death, of the Scottish Discipline, he spent his life upon a Story for the disgrace of the Presbytery and the honour of Bishops : no man who is acquainted with the life or death of that Authour, will build his belief upon his words. This whole narration is abundantly confuted in the historicall Vindication, when the Warner is pleased to repeat the Challenge from Issachars burden, he ought to have replied something after three yeers advisement to the printed Answer.

The matter (as our Registers bear) was shortly thus : In the yeer 1596, the Popish and Malignant Faction in King JAMES his Court grew so strong, that the countenance of the King towards the Church was much changed, and over all the Land great fears did daily encrease, of the overthrow of the Church Discipline established by Law. The Ministers in their Pulpits gave free warning thereof : among others, Mr. Black of S. Andrews, a most gracious and faithfull pastor, did apply his doctrine to the sins of the time ; some of his Enemies delated him at Court for words injurious to the King and Queen : the words he did deny and all his honest hearers did absolve him by their testimony from these calumnies : of himself he was most willing to be tryed to the uttermost before all the world, but his Brethren finding the libelled calumnies to be onely a pretence, and the true intention of the Courtiers therein was to stop the mouthes of Ministers, that the crying sins of the times should no more be reproved in pulpits, they advised him to decline the judgment of the councell, and appeal to the general Assembly, as the competent Judge according to the word of God and the Laws of Scotland, in the cause of doctrine ; for the first instance they did never question, but if any thing truely seditious had been preached by a Minister, that he for this might be called before the civil Magistrate, and accordingly punished ; but that every Minister for the application of his doctrine according to the rules of Scripture to the sins of his hearers for their reclaiming, should be brought before a civil court at the first instance, they thought it unreasonable, and desired the King in the next Assembly might cognosce upon the equity of such a proceeding. The Mini-

Ministers had many a conference with his Majesty upon that subject; often the matter was brought very near to an amicable conclusion, but because the Ministers refused to subscribe a band for so great a silence as the Court required against his Majesties countenancing of treacherous Papists, and favouring the enemies of Religion, a severe Sentence was pronounced not only against Master Black, but also all the Ministers of Edinburgh.

In the mean time, malcontented States-men did adde oyl to the flame, and at the very instant, while the Ministers and their friends are offering a Petition to his Majesty, they suborn a villane to cry in one part of the Streets, That the Ministers are slain, and in another part of the Streets, That the King was killed: whereupon the People rush all out to the Streets in their Armes, and for half an hour at most, were in a tumult, upon mere ignorance what the fray it might be, but without the hurt of any one man; so soon as it was found that both the King and Ministers were safe, the people went all peaceably to their houses. This is the very truth of that innocent commotion, whereupon the Warner here and his fellowes elsewhere make all their Tragedies. None of the Ministry were the Authors or approvers thereof, though divers of them suffered sore troubles for it.

The Tumult
of the seven-
teenth day of
Deeember
was harsheless,
and no Minister guilty of

CHAP. V.

No Presbyterian ever intended to Excommunicate any Supreme Magistrate.

The Warner in his fifth Chapter, charges the Scots for subjecting the King to the censure of Excommunication, and bringing upon Princes all the miseries which the Popes Excommunications of old were wont to bring upon Anathematized Emperours. Ans. It does not become the Warner and his fellowes to object to any, the abuse of the dreadfull sentence of Excommunication; no Church in the world was ever more guilty of that fault then the Prelats of England and Ireland; did they ever censure their own Officials for the pronouncing of that terrible sentence most profanly against any they wou'd, had it been for the non-payment of the smallest sums of money? As for the Scots, their doctrine and practice in the point of Excommunication is as considerate as any other Church in the world, that censure in Scotland is most rare and only in the case of obstinacy in

The Prelats ordinarily, but the Presbytery never were for rash Excommunications.

in a great sin ; what ever be their doctrine in generall with all other Christians, and as I think with the Prelaticall party themselves, that the object of Christian doctrine Sacraments and Discipline is one and the same, and that no member of Christ, no son of the Church, may plead a highness above admonitions and Church Censures : yet I know they never thought it expedient so much as to intend any Processe of Church animadversion against their Sovereign. To the worlds end I hope they shall not have again greater grievances and truer causes of irritation from their Princes, then they have had already. It may be confidently believed, that they who upon so pregnant occasions did never so much as intend the beginning of a Process against their King, can never be supposed in danger of any such proceeding for time to come. However, we love not the abused ground of the Warners flattering of Princes to their own great hurt ; is it so indeed, that all the sins of the Princes are only against God, that all Kings are not only above all Laws of Church and State, but when they fall into the greatest crimes, that the worst of men have ever committed , that even then their sins must not be against any man or against any Law ? such Episcopall Doctrine spurs on Princes to these unhappy precipices, and oppressed people unto these out-rages that both fall into inextricable calamities.

The Prelates
flatter Princes
to their ruine.

CHAP. VI.

It grieves the Prelates that Presbyterians are faithfull Watchmen, to admonish Princes of their duty.

The Scots
Ministers
Preaching for
Justice, was
just and necess-

TH E sixth Chapter is spent on an other crime of Presbytery ; it makes the Presbyters cry to the Magistrate for Justice upon capitall Offenders. *Ans.* What has Presbytery to doe with this matter, were it never so great an offence ? will the Warner have all the faults of the Prelaticall Faction , flow from the fountain of Episcopacy ? this unsequential reasoning will not be permitted to men below the degrees of Doctors. But was it a very great crime indeed for Ministers to plead the cause of the fatherlesse and widowes ; yea, the cause of God their Maker and to preach unto Magistrates, that according to Scripture murtherers, ought to die, and the Land bee purged from the staine of innocent blood ? when the shamefull impunity of murther made Scotland by deadly

deadly feuds, in time of peace a field of war and blood, was it not time for the faithful servants of God to exhort the King to execute justice, and to declare the danger of most frequent pardons drawn from his hand, often against his heart, by the opportunity and deceitfull information of powerful solicitors, to the great offence of God against the whole Land, to the unexpressible grief and wrong of the suffering party, to the opening also of a new floodgate of more blood, which by a legall revenge in time easily might have been stopped ? Too much pity in sparing the wilfull shadders of innocent blood ordinarily proves a great cruelty, not only towards the disconsolate oppressed, who cry to the vicegerents of God the avenger, for justice in vain, but also towards the soul of him who is spared, and the life of many more who are friends either to the oppressor, or oppressed.

As for the named case of *Huntly* let the world judge, whether Huntleys the Ministers had reason often to give Warning againt that wick-^{notorious}
ed man and his complices. Beside, his apostasie, and after-seeming
repentance, his frequent relapses into avowed Popery, in Eighty
eight he banded with the King of *Spaine*, to overthrow the reli-
gion and government of the whole Island, and after pardon, from
time to time did renew his treasonable plots for the ruine of *Bri-
tain*: he did commit many murders, he did invade under the nose
of the King, the house of his Cousin the Earl of *Murray*, and most
cruelly murdered that gallant Nobleman, he appeared with dis-
played Banner against the King in person, he killed thereafter many
hundreds of the Kings good people, when these multiplied
outrages did cry up to the God of heaven, was it not time for
the men of God to cry to the Judges of the earth to doe their
duty, according to the warrant of many Scriptures ? What a dangerous
humor of flattery is this in our Prelates, not onely to lull a
sleep a Prince in a most sinful neglect of his charge, but also to cry
out upon others more faithful then themselves, for assaying to
break off their slumber, by their wholsom and seasonable admo-
nitions from the Word of God ?

The next challenge of the *Scots Presbyters* is, that they spoile Scotland
the King of his Tythes, first Fruits, Patronage, and Dependence of ^{betwixt the}
his Subjects. *Ans.* The Warner understands not what he writes, ^{King & the}
The Kings Majesty in *Scotland*, never had, never craved any First ^{Church, for}
Tythes and fruits: The Church never spoiled the King of any Tithes, some Patronage.

other men indeed, by the wickedness most of Prelates and their followers, did cozen both the King, and the Church, of many Tythes : but his Majesty and the Church had never any controversy in *Scotla d* about the Tythes : for the King, so far as concerned himself, was ever willing, that the Church should enjoy that, which the very Act of Parliament acknowledgeth to be her patrimony. Nor for the patronages had the Church any plea with the King : the Church declared often their mind of the iniquity of patronages, wherein they never had from the King any considerable opposition, but from the Nobility and Gentry, the opposition was so great, that for peace sake, the Church was content to let patronages alone, till God should make a Parliament lay to heart, what was incumbent for gracious men to do, for liberating Congregations from their slavery of having Ministers intruded upon them, by the violence of Patrons. Which now at last (blessed be God) according to our mind is performed. As for the dependence of any vassals upon the King, it was never questioned by any Presbyterian in *Scotla d*.

K. James
avowes
himself a
hater of
Erasianis me.

What is added in the rest of the Chapter, is but a repetition of that which went before, to wit, the Presbyters denying to the King, the spirituall Government of the Church, and the power of the keys of the Kingdom of Heaven : such an usurpation upon the Church, King *James* declared under his hand (as at length may be seen in the Historicall vindication) to be a sin against the Father, Son, and Holy Ghost, which puts in the hand of the Magistrate the power of Preaching, and celebrating the Sacraments : a power which since that time no Magistrate in *Britaine* did assume, and if any would have claimed it, none would have more opposed, then the most zealous Patrons of Episcopacy. The injurious invectives which the *Warner* builds upon this his *Erasian* assertion, we pass them as Castles in *the* ayre, which must fall and evanish for want of a foundation. Only before I leave this Chapter, let the *Warner* take a good sentence out of the mouth of that wise Prince King *James*, to testifie yet farther his mind against *Erasianisme*. His Majestie in the year 1617 having come in progress to visit his ancient Kingdom of *Scotla d*, and being present in person at a publick disputation in Theologie in the University of St. Andrews, whereof also many, both Nobles, and Church-men of both Kingdoms were auditors ; when one of those that acted a part

part in the disputation, had affirmed, and went about to main-
taine this Assertion, that the King had power to depose Ministers
from their Ministeriall function. The King himself, as abhorring
such flattery, cried out with a loud voice, *Ego possum deponere*
Ministri caput, sed non possum deponere ejus officium.

C H A P . VII.

*The Presbytery doth not draw from the Magistrate any part of
his power, by the cheat of any relation.*

IN the seventh Chapter, the *Warner* would cause men believe The Pres-
many more of the Presbyteries usurpations upon the Civil Ma-
bytery cog-
gistrate. The first is, that all offences whatsoever, are cognoscible ^{nosceth only}
in the Consistory upon the case of scandal. *Ans.* First, the Pres-
bytery makes no offence at all to come before the Consistory, but <sup>upon scan-
dals, and</sup> ^{that in few-}
Scandall alone. Secondly, these civil offences (the scandall where-
of comes before the Presbytery) are but very few, and a great ^{things then}
deal fewer then the Bishops Official takes notice of in his Consi-
storial Court. That capitall crimes past over by the Magistrate,
should be censured by the Church, no society of Christians who ^{Bishops} ^{courts were} ^{wont to}
have any discipline, did ever call in question. When the sword of ^{meddle} ^{with}
the Magistrate hath spared a Murderer, an Adulterer, a Blasphemer;
will any ingenuous, either Prelaticall, or Popish Divine, admit of
such to the holy Table, without signs of Repentance?

The *Warner's* second usurpation is but a branch of the first, that
the Presbytery draws directly before it self the cognisance of fraud
in bargaining, false measures, oppression, and in the case of Min-
isters, bribing, usury, fighting, perjury, &c. *Ans.* Is it then the
Warner's mind, that the notorious slander of such grosse sins does
not deserve so much, as an Ecclesiastical rebuke? Shall such per-
sons without admonition be admitted to the holy Communion?
Secondly, the named cases of fraud in bargaining, false measures,
oppression, come so rarely before our Church-judicatories, that
though this thirty years I have been much conversant in Presbyte-
ries, yet did I never see, nor doe I remember that ever I heard any
of these three cases brought before any Church Assembly. In the
person of Ministers, I grant, these faults, which the Canons of the
Church, in all times and places, make the causes of deprivation, are
cognosced upon in Presbyteries, but with the good liking / I am
E 2 sure)

sure) of all both Papists and Prelates, who themselves are free of such vices. And why did not the *Warner* put in among the causes of Church-mens deprivation from Office and Benefice, Adultery, gluttony, and Drunkenness? Are these in his, &c. which he will not have cognoscible by the Church in the persons of Bishops and Doctors?

The *Warner's* third challenge amounts to an high crime, that Presbyterian Ministers are bold to preach upon these Scriptures which speak of the Magistrates duty in his Office, or dare offer to resolve from Scripture any doubt, which perplexeth the conscience of Magistrates or People, of Husband or Wife, of Master or Servant, in the discharge of their Christian duty one to another. What ever hath bin the negligence of the Bishop of *Derry*, yet I am sure, all the preaching Prelates and Doctors of *England*, pretended a great care to goe about these uncontroverted parts of their Ministeriall Function, and yet without meddling with the Mysteries of State, or the depths of any mans particular vocation; much less with the judgment of jurisdiction in Political or *AEconomical* causes.

The Churches proceedings in the Late engagement, cleared from mistakes.

As for the Churches declaration against the Late engagement; did it not well become them to signify their judgment in so great a case of conscience, especially when the Parliament did propone it to them for resolution, and when they found a conjunction driven on with a clearly Malignant Party, contrary to solemn oathes and covenants, unto the evident hazard of Religion, and them who had been most eminent instruments of its preservation; was it not the Churches duty to give warning against that sin, and to exhort the ring-leaders therein to repentance?

But our *Warner* must needs insist upon that unhappy engagement, and fasten great blame upon the Church for giving any advice about it. *Ans.* Must it be Jesuitisme, and a drawing of all the civill affaires to the Churches bar *in ordine ad Spiritualia*, for an Assembly to give their advice in a most eminent and important case of conscience, when earnestly called upon in a multitude of supplications from the most of the Congregations under their charge; yea when required by the States of the Kingdom in severall express messages for that end? It seems, its our *Warner's* conclusion, if the Magistrate would draw all the Churches in his jurisdiction to a most unlawful war, for the advancement of the greatest

test impiety and injustice possible, wherein nothing could be expected by all who were engaged therein, but the curse of God; if in this case a doubting Souldier should desire the Assemblies counsell for the state of his soul, or if the Magistrate would put the Church to declare what were lawfull or unlawfull according to the Word of God, that it were necessary here for the servants of God to be altogether silent, because indeed war is so civill a busyness, that nothing in it concerns the soul, and nothing about it may be cleared by any light from the Word of God.

The truth is, the Church in their publick papers to the Parliament, declared oftner then once, that they were not against, but for an engagement, if so that Christian and friendly treaties could not have obtained reason, and all the good people in *Scotland* were willing enough to have hazarded their lives and estates, for vindicating the wrongs done, not by the Kingdom of *England*, but by the Sectarian Party there, against God, the King, Covenant, and both Kingdons: but to the great grief of their hearts, their hands were bound, and they forced to sit still, and by the over great cunning of some, the erronious mis-perswasions of others, and the rash precipitancy of it, that engagement was so spoyled in the stating and managing, that the most religious, with peace of conscience could not go along, nor encourage any other to take part therein. The *Warner* touches on three of their reasons: but who will look upon their publick declarations, shall find many more, which with all faithfulness were then propounded by the Church, for the rectifying of that action, which as it stood in the state and management, was cleerly foretold to be exceeding like to destroy the King, and his friends of all sorts, in all the three Kingdoms. The irreparable losses and unutterable calamities which quickly did follow at the heels, the mis-belief and contempt of the Lords servants, and the great danger Religion is now brought unto in all these Kingdoms, hath, I suppose, long agoe brought grief enough to the heart of them, whose unadvised rashness, & intemperate fervor did contribute most for the spoiling of that designe.

The first desire about that engagement which the *Warner* gives to us, concerns the security of Religion. In all the debate of that matter, it was agreed (without question) upon all hands, that the Sectarian Party deserved punishment for their wicked attempts upon the Kings person, contrary to the directions of the Parlia-

ments of both Kingdoms, and that the King ought to be rescued out of their hands, and brought to one of his Houses for perfecting the Treaty of Peace, which often had been begun : but here was the question; Whether the Parliament and Army of *Scotland* ought to declare their resolutions to bring his Majesty to *London* with honor, freedome, and safety, before he did promise any security for establishing Religion ; The Parliaments of both Kingdoms in all their former Treaties, had ever pressed upon the King a number of Propositions to be signed by his Majesty, before at all he came to *London* : was it then any fault in the Church of *Scotland*, to desire the granting but of one of these propositions concerning Religion & the Covenant, before the King were brought (by the new hazard of the lives and estates of all the *Scotish* Nation) to sit in his Parliament in that honor and freedom which himself did desire? There was no complaint, when many of thirty propositions were presled, to be signed by his Majesty, for satisfaction and security to his people, after so great and long desolations: how then is an out-cry made, when all other propositions are postponed, and only one for Religion is stuck upon, and that not before his Majesties rescue and deliverance from the hands of the Sectaries, but only before his bringing to *London*, in honor, freedom, and safety ? This demand, to the *Warner* is a crime, and may be so to all of his belief, who takes it for a high injustice, to restraine in any King the absolute power by any condition: for they do maintain, that the administration of al things, both of Church and State, doth reside so freely and absolutely in the meer wil of a Soveraign, that no case at any time can fall out, which ought to bound that absolutenes with any limitation.

The seconde particular the *Warner* pitches upon, is the Kings negative voyce; behold how criminous we were in the point; When some (most needlesly) would needs bring into debate the Kings negative voice in the Parliament of *England*, as one of the royll Prerogatives to be maintained by our engagement : it was said, that all discourse of that kind might be laid aside, as impertinent for us : if any debate should chance to fall upon it, the proper place of it was, in a free Parliament of *England*; that our Laws did not admit of a negative voice to the King in a Parliament of *Scotland*; and to pres it now as a Prerogative of all Kings, (besides the reflection it might have upon the rights of our Kingdom,) it might put

put in the hand of the King a power to deny all, and every one of these things, which the Parliaments of both Kingdoms had found necessary for the settling the peace in all the three Dominions. We marvel not, that the *Warner* here should tax us of a great error, seeing it is the belief of his faction, that every King hath not only a negative, but an absolute affirmative voice in all their Parliaments, as if they were nothing but their arbitrary counsels for to perswade by their reasons, but not to conclude nor impede any thing by their Votes ; the whole and intire power of making or refusing Laws being in the Prince alone, & no part of it in the Parliament.

The *Warner's* third challenge against us about the ingagement, is, as if the Church had taken upon it to nominate the Officers of the Army ; and upon this he makes his invectives. *Answ.* The Church was far from seeking power to nominate any one Officer : but the matter was thus ; When the State did require of them, what in their judgement would give satisfaction to the people, and what would encourage them to go along in the ingagement ? one and the last part of their answer was, that they conceived, if a War shall be found necessary, much of the peoples encouragement would depend upon the qualification of the Commanders, to whom the managing of that great trust should be committed : for after the right stating of the War, the next would be the carrying on of it by such men who had given constant proof of their integrity. To put all the power of the Kingdom in their hand, whose by-past miscarriages had given just occasion to suspect their designes and firmness to the interest of God before their own or any other mans, would fill the hearts of the people with jealousies and fears, and how wholesome an advice this was, experience hath now too clearly demonstrated.

To make the world know our further resolutions to meddle with civill affaers, the *Warner* is pleased to bring out against us above 80 years old stories, and all the stuff which our malicious enemy, *Spotswood* can furnish to him : from this good Author he alledges that our Church discharged Merchants to traffique with *Spanie*, and commanded the Change of the market-dayes in *Edenburgh*. *Answ.* Both these calumnies are taken off at length in the Historical Vindication. After the *Spaniſh Invasion* in the year 88, many in *Scotland* kept correspondence with *Spanie*, for treacherous de-signs : the Inquisitors did seduce some, and persecute others of our Merchants

Merchants in their traffique, the Church did deale with his Majesty to intercede with the *Spanish* King, for more liberty to our Countrey men in their trading : and in the mean time, while an answer was returned from *Madrid*, they advertized the people to be wary, how they hazarded their souls for any worldly gaine which they could find about the Inquisitors feet.

The Church meddled not with the Munday Market, but by way of supplication to Parliament. As for the Marketdays, I grant, it was a great grief to the Church, to see the Sabbath day profaned by handy labor and journeying, by occasion of the Munday markets, in the most of the great Towns: for remedy hereof, many supplications have been made by the Assembly to the Parliament: but so long as our Bishops sate there, these petitions of the Church were alwaies eluded: for the Prelates labor in the whole Island was to have the sunday no Sabbath, and to procure by their Doctrine and example, the profanation of that day, by all sorts of playes, to the end people might be brought back to their old licentiousnes and ignorance, by which the Episcopall Kingdom was advanced. It was visible in *Scotland*, that the most eminent Bishops were usual players on the Sabbath, even in time of divine Service. And so soon as they were cast out of the Parliament, the Churches supplications were granted, and acts obtained for the carefull sanctification of the Lords day, and removing of the Markets in all the Land from the *Munday*, to other days of the week.

The Church once for safety of the infant Kings life, with the concurrence of the secret Council, did call an extraordinary meeting. The *Warner* next challenge of our usurpation is, the Assembly at *Edenburgh*, 1567 their ratifying of Acts of Parliament, and summoning of all the Countrey to appeare at the next Assembly. Ans. If the *Warner* had known the History of that time, he would have chosen rather to have omitted this challenge, then to have proclaimed to the world the great rotteness of his own heart; At that time the condition of the Church and Kingdom of *Scotland* was lamentable, the Queen was declared for Popery, King *James* his Father was cruelly, without any cause, murthered by the Earl of *Bothwel*; King *James* himself in his infancy was very neare to have been destroyed by the murtherer of his Father, there was no other way conceivable of safety for Religion, for the Infant King, for the Kingdom, but that the Protestants should joyn together for the defence of King *James* against these Popish murthers. For this end, the general Assembly did crave conference of the secret Counsel: and they with mutual advice did call for a meeting

ting of the whole Protestant Party : which did convene at the time appointed most frequently, in an extraordinary and mixed assembly of al the considerable persons of the Religion, Earls, Lords, Barons, Gentlemen, Burgesses, and Ministers, and subscribed a bond for the revenge of King *Henries* death, and the defence of King *James* his life : This mixed and extraordinary Assembly made it one of the chiefe Articles in their bond to defend these *Acts of the Parliament 1560.* concerning Religion, and to endeavour the ratification of them in the next ensuing Parliament. As for the Assemblies letter to their Brethren for so frequent a meeting at the next extraordinary Assembly, it had the Authority of the secret Counsel ; it was in a time of the greatest necessity, when the Religion and liberties of the land were in evident hazard from the potent and wicked counsels of the Popish Party, both at home and abroad ; when the life of the young King was dayly in visible danger, from the hands of them who had murthered his Father, and ravished his Mother. Less could not have been done in such a juncture of time by men of wisdom and courage, who had any love to their Religion, King, and Countrey : but the resolution of our Prelates is to the contrary, when a most wicked villain had obtained the connivance of a Queen to kill her husband, and to make way for the killing of her Son in his Cradle, and after these murders to draw a Nation and Church from the true Religion, established by Law, into Popery ; and a free Kingdom to an illegal Tyranny ; in this case there may be no meeting, either of Church, or State, to provide remedies against such extraordinary mischiefs. Beleeve it the *Scots* were never of this opinion.

What is subjoyned to the next Paragraph of our Churches presumption to abolish *Acts of Parliament* ; is but a repetition of what is spoken before. Not only the laws of *Scotland*, but equity and necessity refers the ordinary Reformation of errors and abuses in Religion to the Ecclesiastical Assemblies : what they find wrong in the Church, though ratified by acts of Parliament, they rectifie it from the word of God, and thereafter by Petition obtaines their rectification to be ratified in a following Parliament, and all former Acts to the contrary to be annulled. This is the ordinary Method of proceeding in *Scotland*, and (as I take it) in all other States and Kingdoms. Were Christians of old hindred to leave Paganisme and embrace the Gospel, till the Emperial Laws

for Paganisme, and against Christianity were revoked ? did the Oecumenical and Nationall Synods of the Ancients stay their reformation of heresies and corruptions in Religion, till the laws of State (which did countenance these errors) were cancelled ? Was not Popery in *Germany, France, and Britaine*, so firmly established, as Civill Laws could do it ? It seems, the *Warner* here doth joyn with his brother *Issachar*, to proclaim all our Reformers in *Britaine, France, and Germany*, to be Rebels, for daring by their preachings and Assemblies to change these things, which by Acts of Parliaments had been approved; before new Parliaments had allowed of their reformation. Nevertheless, this plea is foolishly intended against us, for the Ministers protestation against the Acts of Parliament 1584, establishing (in that hour of darkness) iniquity by a Law, and against the Acts of the Assembly of *Glasgow*, declaring the unlawfulness of Bishops and Ceremonies ; which some Parliaments upon Episcopal mis-information had approved : both these actions of the Church were according to former Laws, and were ratified afterward by Acts of Parliament yet standing in force, which for the *Warner* (a private man, and a stranger) to challenge, is to condemn much more grossly the Law, then they do, whom here he is accusing of that crime.

*The Church
part in the
road of
Ruthven
cleared.*

By the next Story the *Warner* wil gain nothing, when the true case of it is known. In K. *Jame's* minority, one Capt. *James Stuart* did so far prevail upon the tender and unexperienced years of the Prince, as to steal his countenance unto Acts of the greatest oppression ; so far that *James Hamelton*, Earl of *Arran* (the next to the King in blood, in his health a most gallant Prince, and a most zealous Professor of the true Religion) in time of his sickness, when he was not capable to commit any crime against the State, was notwithstanding spoyled of all his livelihood and liberty: his Lands and honor, with the dignity of high Chancellor of *Scotland*, were conferred on that very wicked Tyrant Captain *James*, a number of the best affected and prime nobility impatient of such unheard-of oppressions, with meer boasts and no violence at the road of *Ruthven*, chased away that unhappy Chancellor from the Kings person, this his Majesty for the time, professed to take in so good part, that under his hand he did allow it for good service, in his letters to the most of the Neighbor Princes : he dealt also with the secret

Secret Counsel, and the chief Judicatories of the Land, and obtained from them the approbation of that act of the Lord as convenient and laudable, promising likewise to ratifie it in the next ensuing Parliament. When the Lords for their more abundant clearing required the Assemblies declaration thereupon, the Ministers declin-ed to meddle at all with the case ; but the Kings Majesty sent his Commissioners to the Assembly, entreating them withall earnest-ness to declare their good liking of that action, which he assured them was for his good, and the good both of Church and King-dom : for their obedience to the Kings importunity, they are here railed upon by the wise *Warner*. It is true, Cap. *James* shortly af-ter crept in again into Court, and obtained a severe revenge against the authors of that action, before a Parliament could sit to approve it, but within a few months the same Lords, with some more did at *Striveling*, chase again that evill man from the Court: whither he never more returned, and this their action was ratified in the next Parliament, and so stands to this day unquestioned by any, but such as the *Warner*, either out of ignorance or malice.

I am weary to follow the *Warner* in all his wandrings ; at the next leap he jumps from the 1584 to the 1648, skipping over in a moment 64 years. The Articles of *Stiveling* mentions that the <sup>The inter-
rest of the
general as-
sembly of</sup> promoving of the work of Reformation in *Eng'and* and *Ireland*, ^{Scotland,} be referred to the general Assembly, upon this our friend doth dis-charge a flood of his choller : all the matter of his impatience here, <sup>in the re-
formation</sup> of *Eng-*
is, That *Scotland* when by fraude they had been long allured, ^{land.} and at last by open violence invaded by the English Prelates , that they might take on the yoke of all their corruptiones , they were contented at the earnest desire of both the houses of Parliament , and all the wel-affected in *England*, to assist their Brethren, to purge out the leaven of Episcopacy, and the Service Book, with all the rest of the old corruptions of the *English & Irish* Churches; with the manning of this so great and good an Ecclesiastique work, the Parliament of *Scotland* did intrust the general assembly. No marvail that Dr. *Bramble* a zealous lover of all the *Arminianisme*, *Popery*, and *Tyranny*(of which his great Patron Dr. *Laze* stands convicted(yet without an answer)to have been bringing in upon the three nations) should be angry at the discoverers and dis-appointers of that most pious work,as they wont to style it.

What here the *Warner* repeats, it is answered before, as for

The violent the 2 Stories in his conclusion, which he takes out of his false Author Spots-Wood, adding his own large amplifications ; I conceive, there needs no more to be said to the first, but that some of John Knocks zealous hearers, understanding of a Massie-Priest at their very side, committing Idolatry contrary to the Laws, did with violence break in upon him, and sease upon his person and Massie-cloathes, that they might present him to the ordinary Magistrate to receive justice according to the Law ; This act the Warner will have to be a huge Rebellion, not only in the actors, but also in John Knocks, who was not so much as present therat.

What first he speaks of the Assemblies convocating the people in arms to be present at the tryall of the Popish Lords, and their avowing of that their deed to the King in his face, we must be pardoned to mistrust the Warner herein upon his bare word, without the relief of some witness, and that a more faithfull one, then his Brother in evill, Mr. Spots-wood, whom yet here he doth not profess to cite. Against these Popish Lords after their many treasons and bloody murders of the Lieges, the King himself at last was forced to arme the people; but that the generall Assembly did call any unto Arms, we require the Warners proof, that we may give it an answer.

C H A P . V I I I .

The chief of the Prelates agree with the Presbyterians about the Divine right of Church-discipline.

{He Waraers challenge in this Chapter is, That we maintaine our discipline by a *Jure divino*, and for this he spews out upon us a Sea of such Rhetorick, as much better beseemed *Mercurius Aulicus*, then either a Warner, or a Prelate. In this challenge he is as unhappy as in the rest, it is for a matter wherein the most of his own Brethren(though our Adversaries)yet fully agree with us, that the discipline of the Church is truly by divine right, and that Jesus Christ holds out in Scripture the substantials of that Government, whereby he will have his house to be ruled to the worlds end ; leaving the circumstantialls to be determined by the Judicatories of the Church, according to the general rules, which are clear also in the word for matters of that nature. In this, neither Papists, nor the learnedst of the Prelates find any fault with us; yet our Warner must spend a whole Chapter upon it.

It

It is true as we observed before the elder Prelates of England in *Their warner Edwards & Elizabeths days*, as the *Eraſtians* now, did maintain, and his pre-
 that no particular Government of the Church was *jure divino*, *latitudinal* *E-*
 and if this be the *Warner*s mind, it were ingenuity in him to speak *eraſtian bre-*
i out loud, and to endeavor to perswade his friends about the *obliged by*
 King, of the truth of this tenet; he was never employed about *a their own*
 better and more seasonable service: for if the Discipline of the *principles*
 Church be but *humano jure*, then Episcopacy is kept up upon no *to advise*
 conscience, conscience being bottomed only upon a divine Right, *the King to*
 so Episcopaey wanting that bottom may well be laid aside at this
 time by the King for any thing that concerns conscience; since no *lay aside*
 Command of God nor Warrant from Scripture ties him to keep the *Presby-*
 it up. This truly seems to be the main ground whereupon the *try in all*
 whole discourse of this Chapter is builded. Is it tolkable that such *bis dominii-*
 truths should be concealed by our *Warner*s against their consci-
 ence, when the speaking of them out might be so advantagious to
 the King and all his Kingdoms; however we with all the reformed
 Churches do beleive in our heart the divine Right of Synods
 and *Presbyteries*, and for no possible inconvenient can be forced to
 deny or pass from this part of truth; yet the *Warner* here joyns
 with the elder *Prelates*, who, till Dr *Banckroft*s advancement to
 the sea of *Canterbury*, did unanimously deny Episcopacy to be
 of divine Right, and by consequent affirmed it to be moveable,
 and so lawful to be laid aside by *Princes*, when so ever they found
 it expedient for their affairs to be quite off it; why doth not the
Warner and his Brethren speak plainly their thoughts in his Majes-
 ties ears? Why do they longer dissemble their conscience, only
 for the satisfaction of their ambition, greed and revenge? Sundry
 of the *Prelatical Divines* come yet further to joyn fully with
Eraſtus, in denying not only Episcopacy, and all other particular
 forms of Church-Government to be of Divine Institution, but in
 avowing that no Government in the Church at all, is to be ima-
 gined, but such as is a part of the civil power of the Magistrate.
 The *Warner* in the Chapter, and in divers other parts of his Book,
 seems to agree with this judgment; and upon this ground, if he
 had ingenuity, he would offer his helping hand to unty the bonds
 of the Kings conscience, if here it were straitened, by demonstra-
 ting from this his principle, that very safely without any offence
 to God, and nothing doubting for conscience sake, his Majesty

might lay aside Episcopacy, and set up the *Presbytery* so fully as is required in all his Dominions, though not upon a divine Right, which the *Presbyterians* beleeve, yet upon *Erasmus* royal Right, which the *Warner* here and elsewhere avouches.

The prelatical party were lately bent for Popery.

What the *Warner* puts here again upon the *Presbytery*, the usurpation of the temporal Sword in what indirect relation to ever, its probation in the former Chapter was found so weak and naughty, that the repetition of it is for no use ; only we mark that the *Warner* will have the *Presbytery* to be an absolute papacy, for no other purpose but to vent his desire of revenge against the *Presbyterians*, who gave in a challenge against the *Prelates*, especially the late *Canterburians*, among whom *Doctor Bramble* was one of some note, to which none of them have returned to this hour an Answer ; that their principles unavoidably did bring back the *Pope*. For a *Patriarch* over all the Western Churches, and among all the *Patriarchs* of the whole Catholick Church a primacy in the *Roman*, flows clearly out of the fountain of Episcopacy, according to the avowed Doctrine of the *English Prelates*, who yet are more liberal to the *Pope* in granting him, beside his spiritual super-inspection of the whole Catholick Church, all his temporal Jurisdictions also in the patrimony of St. Peter, and all his other fair principalities within and without *Italy*. There is no Ceremony in *Rome* that these men stick upon : for of all the superstitious and idolatrous Ceremonies of *Rome*, their Images, and Altars, and Adorations before them are incomparably the worst ; yet the *Warner's* friends without any Recantation we have heard of, avow them all, even an Adoration of and to the Altar it self. As for the Doctrines of *Rome*, what points are worse then these which that party have avowed in express terms, a corporal presence of Christ's Body upon the Altar, the Tridentine Justification, Free-will, final Apostacy of the Saints : when no other thing can be answered to this our sore challenge, it is good to put us off with a Squib, that the *Presbytery* is as absolute Papacy as ever was in *Rome*.

The *Presbyterian Position* which the *Warner* here offers, not to dispute, but to laugh at, That Christ, as King of his Church, according to his royal Office and Scepter, hath appointed the Office-bearers and Laws of his House, is accorded to by the most and sharpest of our Adversaries, whether English or Romish, as their own

own tenet : howbeit such foolish consequences, that all acts of Synods must be Christ's Laws, &c. neither they nor we do acknowledge.

His declamations against the novelty of the *Presbytery* in the ordinary style of the Jesuits against Protestants, and of the pagan Philosophers against the Christians of old, who will regard ? our plea for the *Presbytery* is, that it is Scriptural ; if so, it is ancient enough ; if not, let it be abolished. But it were good, that here also the *Warner* and his friends would be ingenuous, to speak out their minds of Episcopacy. Why have they all so long deceived the King, in assuring him that English Episcopacy was well warranted both by Scripture and antiquity ? Be it so (which yet is very false) that something of a *Bishop* distinct from a *Presbyter* had any footing in Scripture, yet can they be so impudent, as to affirm, that an English Bishop in his very flesh and blood, in his substantial limbs, was ever known in the world till the *Pope* was become *Anti-christ* ? A Bishop by virtue of his office a Lord in *Parliament*, voicing in all Acts of State, and exercising the place of a high Treasurer, or a Chancellor, or whatever civil charge the favor of a Prince did put upon him ; a Bishop with sole power of ordination and jurisdiction, without any *Presbytery* ; a Bishop exercising no jurisdiction himself in any part of his diocese, but devolving the exercise of that power wholly upon his Officials and Commissaries : a Bishop ordaining *Presbyters* himself alone, or with the fashional assistance of any two *Presbyters*, who chance to be neer ; a Bishop the only pastor of the whole diocese, and yet not bound to feed any flock, either by Word, or Sacrament, or Government, but having a free liberty to devolve all that service upon others, and himself to wait at Court so many years as he shall think fit. This is our English Bishop not only in practice but in Law, and so was he defended by the great disputants for *Prelacy in England*.

But now let the *Warner* speak out, if any such Bishop can more of Episcopacy, which be defehd'd, or was ever known in Scripture, or seen in any Christian Church for 800 years and above, after the death of Christ. I take it indeed to be Conscience, that forces now at last the best of our Court-Divines to devest their Bishop of all civil employment in *Parliament*, Court, or Kingdom, in denying his solitarieness in ordination, in removing his offic al and Commissary courts, in taking away all his arches, Arch-Bishops, Arch Deacons, Dean and.

*The Prelats
profess now
a willing-
ness to abol-
ish at least
three parts
of the for-
mer Epis-
copacy.*

The position

*pa.y, which
yet is stuck
to, cannot*

*be kept up
upon any*

*principle
either of
honor or
conscience.*

and Chapter, &c. in erecting *Presby:eris* for all ordinations and spiritual jurisdiction. It is good that conscience moves our adversaries at last to come thus far towards us ; But why will they not yet come neerer, to acknowledg that by these their too lately recanted errors they did too long trouble the world ; and that the little which yet they desire to keep of a Bishop, is nothing less then that English Bishop, but a new creature of their own devising never known in *England*, which his Majesty in no honor is obliged to maintain for any respect either to the Laws or Customs of *England*, and least of all, for Conscience ?

*The small
list portion
of the most
moderate
Episcopacy
is contrary
to Scripture*

While the *Warner* with such confidence avows, that no text of Scripture can be alledged against Episcopacy, which may not with more reason be applyed against the *Presbytery*, behold I offer him here some few, casting them in a couple of arguments, which according to his great promises, I wish he would answer at his leisure.

First, I do reason from *Ephes. 4.11.* all the officers that Christ hath appointed in his Church, for the Ministry of the Word, are either Apostles, Evangelists, Prophets, Pastors or Doctors : but Bishops are none of these five : *Ergo*, they are none of the officers appointed by Christ for the Ministry of the Word. The *major* is not wont to be questioned : the *minor* thus I prove ; Bishops are not Apostles, Evangelists, nor prophets : for its confessed, all these were extraordinary and temporary Officers : but Bishops (say you) are ordinary and perpetual : our adversaries pitch upon the fourth, alledging the Episcopal office to be pastoral ; but I prove the *Bishop* no *Pastor* thus ; no *Pastor* is superior to other *Pastors* in any spiritual power : but according to our adversary, a *Bishop* is superior to all the *Pastors* of his Diocese in the power of *ordination* and *jurisdiction*. *Ergo*, The doubt here is onely of the *major*, which I prove *Argumento à paribus* : no *Apostle* is superior to an *Apostle*, nor an *Evangelist* to an *Evangelist*, nor *Prophet* to a *Prophet*, nor a *Doctor* to a *Doctor*, in any spiritual power according to Scripture. *Ergo*, no *pastor* to a *pastor*. Again, I reason from *1 Tim. 4.14. Mat. 18.15. 1 Cor. 5.4,12,13.* What takes the power of *ordination* and *jurisdiction* from *Bishops*, destroys *Bishops* : as the removal of the soul kills the man, and the denial of the form takes away the subject ; so the power of *ordination* and *jurisdiction*, the essential form, whereby the *Bishop* is constitute and distinguished from the *Presbyter* and every other Church officer

officer, being removed from him, he must perish : but the quoted places take away clearly these powers from the *Bishop*: for the first puts the power of *ordination* in the *Presbytery*, and a *Bishop* is not a *Presbytery*; the second puts the power of *jurisdiction* in the *Church*; and the third in a company of men which meet together: but the *Bishop* is not the *Church* nor a company of men met together: for these be many, and he is but one person.

When the *Doctors* learning hath satisfied us in these two, he shall receive more Scriptural arguments against *Episcopacy*. But why do we expect answers from these men, when after so long time (for all their boasts of learning and their visible leisure) none of their party has had the courage, to offer one word of answer to *the Prelats* unable to answer their opposites. the *Scriptures* and *Fathers*, which in great plenty Mr *Parker* and Mr *Didoclave* of old, and of late that miracle of learning most noble *Somais*, and that Magazin of antiquity Mr *Blondel* have printed against them?

What in the end of the Chapter the *Warner* adds of our trouble at King *James* his fifty and five questions, 1596. and of our yeelding the bucklers without any opposition till the late unhappy troubles; we answer that in this as every where else the *Warner* proclaims his great and certain knowldg of our Ecclesiastick storry: the troubles of the Scots Divines at that time were very small, for the matter of these questions, all which they did answer so roundly, that there was no more speech of them thereafter by the propounders: but the manner and time of these questions did indeed perplex good men, to see *Erafians* and *Prelatical* counsellors so far to prevail with our King, as to make him by captious questions carp at these parts of Church-discipline, which by Statutes of Parliament and *Acts of Assemblies* were fully established.

Our Church at that time was far from yeelding to *Episcopacy*: great trouble indeed by some wicked States-men was then brought upon the persons of the most able and faithful Ministers, was ever grievous to Scotland. but our Land was so far from receiving of Bishops at that time, that the question was not so much as proposed to them for many years thereafter, it was in Ann. 1606. that the *English Prelates* did move the *King* by great violence to cast many of the best and most learned Preachers of *Scotland* out of their charges, and in Ann. 1610. that a kind of *Episcopacy* was set up in the corrupt Assembly of *Glasgow*; under which the *Church of Scotland* did heavily

ly groan, till the year 1637. when their burthens was so much increased by the English Prelatical Tax-masters, that all was shaken off together, and divine Justice did so closely follow at the heels, that oppressing Prelacy of England, as to the great joy of the long oppressed Scots, that evil root and all its branches was cast out of Britain, where we trust, no shadow of it shall ever again be seen. till about 11 years after.

C H A P. I X.

The Commonwealth is no monster, when God is made Sovereign, and the commands of men are subordinated to the clear will of God.

Having cleared the vanity of these calumnious challenges, wherewith the Warner did animate the King and all Magistrates against the Presbyterians, let us try if his skill be any greater, to inflame the people against it. He would make the world believe that the Presbyterians are great transubstantiators of whole Commonwealths into beasts, and Metamorphosers of whole Kingdoms of men into Serpents with two heads; how great and monstrous a Serpent must the Presbytery be, when she is the mother of a Dragon with two heads? But it is good, that she has nothing to do with the procreation of the Dragon with seven heads, the great Antichrist, the Pope of Rome: this honor must be left to Episcopacy: the Presbytery must not pretend to any share in it.

There is no
Lordship,
but a meer
service and
ministry in
the Pastors
of the
Church.

The Warners ground for his pretty similitude is, that the Presbyterians make two Sovereignties in every Christian state, whose commands are contrary. Ans. All the evil lieth in the contrariety of the commands: as for the double Sovereignty, there is no shew of truth in it: for the Presbyterians cannot be guilty of co-ordinating two Sovereignties in one State, though the Prelates may well be guilty of that fault; since they with their Masters of Rome maintain a true Hierarchy, a Spiritual Lordship, a domination and principality in their Bishops above all the Members of the Church, but the Presbyterians know no $\alpha \beta \chi \nu$, no dominion, no Sovereignty in Church Officers, but a meer ministry under Christ. As for the contrariety of commands, its true: Christs Ministers must publish all the commands of their Sovereign Lord, whereunto no command of any temporal Prince needs or ought to be contrary; but if it fall out to be so, it is not

the

the Presbytery ; but the holy Scriptures which command rather to obey God then man. Dare the *Warner* here oppose the *Presbyterians*? dare he maintain a subordination of the Church to the State in such a fashion, that the clear commands of God, published by the Church ought to give place to the contrary commands of the State ? If the *Warner* must needs invert and contradict Christ his ruling of this case, let him go on to preach doctrin pointblank contrary to the Apostles, that it is better to obey men then God. It falls out as rarely in *Scotland*, as any where in the world, that the Church and State run contrary ways ; but if it so happen, the common rules of humane direction towards right and wrong judgment must be followed : if a man find either the Church or the State, or both, command what he knows to be wrong (for neither the one nor the other hath any infallibility) there is no doubt, but either or both may be disobeyed, yet with this difference, that for disobedience to the Churches most just commands, a man cannot fall under the smallest temporal inconvenience without the States good pleasure, but for his disobedience to the most unjust commands of the State, he must suffer what ever punishment the law doth inflict, without any relief from the Church.

Two instances are brought by the *Warner*, of the Church and States contrary commands : the first the King commanded *Edinburgh* to feast the *French* Ambassadors, but the Church commanded *Edinburgh* to fast that day when the King desired them to feast. *Ans.* Here were no so contrary commands, but both were obeyed, the people did keep the humiliation, and some of the Magistrates that same day did give the banquet to the *French* Ambassadors as the King commanded ; that for this any Church censure was intended against them, it is a malicious calumny, according to the author of this fable his own confession, as at length may be seen in the unloading of *Issachars* burden.

As for his second instance, the difference of the Church and State about the late ingagement, we have spoken to it in the former Chapter at length : the furthest the Church went, was by humble petitions and remonstrances to set before the Parliament the great danger, which that ingagement(as it was stated and managed) did portend to Religion, the Kings person and whole Kingdom, when contrary to their wholesom advices the ingagement went on, they medled not to oppose the act of State, further then to declare their judgment of its unlawfulness, according to the duty of faithful

*The Warner is full
of calum-
nious un-
truths.*

watchmen, Eze. k. 33. It is very false that the Church have chased any man out of the Countrey, or excommunicated any for following that engagement, or have put any man to sackcloth for it, unto this day. Neither did ever any man call the freedome of the late Parliament in question, how unsatisfied soever many were with its proceedings.

When the *Warner* heaps up so many untruths in a few lines, in things done but yesterday before the eyes of thousand, we shal not wonder of his venturing to lye confidently in things past long before any now living were born: but there are a generation of men who are bold to speak what makes for their end, upon the hope that few will be at the pains, to bring back what hath flown from their teeth to the touchstone of any solid triall.

CHAP. X.

The nature of the Presbytery is very concordant with Parliament.

IN the 10 Chapter the *Warner* undertakes to shew the antipathy of Presbyteries to Parliaments; albeit there be no greater harmony possible betwixt any two bodies, then betwixt a general Assembly and Parliament, a Presbytery and an inferiour Civil Court, if either the constitution, or end, or dayly practise of these judicatories be looked upon: but the Prelatical learning is of so high a flight, that it dares undertake to prove any conclusion, yet these men are not the first, that have offered to force men to believe upon unanswerable arguments, though contrary to common sense & reason, that snow is black, the fire cold, and the light dark.

*The eight
desires of
the Church
about the
engagement
were just
and neces-
sary.*

For the proof of his conclusion, he brings back yet again the late engagement: how often shall this insipide Colwort be set upon our table? Will the *Warner* never be filled with this unsavoury dish? The first crime that here the *Warner* marks in our Church against the late Parliament in the matter of the engagement is, their paper of the eight desires: upon this he vapoureth out all his good pleasure, not willing to know that all these desires were drawn from the Church by the Parliaments own messages, and that weneer all these desires were counted by the Parliament it self to be very just and necessary: Especially these two which the wise *Warner* pitches upon, as most absurd, for the first a security to religion from the King, upon oath under his hand and seal: here the question among us was not for the thing it self, but only about the time, the

the order, and some part of the matter of that security. And for the second, the qualification of the persons to be employed, that all should be such who had given no just cause of Jealousie; no man did question, but all who were to have the managing of that war should be free of all just causes of Jealousie, which could be made appear not to half a dozen of Ministers, but to any competent judicatory according to the laws of the Kingdom. The *Warner* hath not been careful to inform himself, where the knot of the difference lay, and so gives out his own groundless conjectures, for true Historical narrations, which he might easily have helped by a more attentive reading of our publick Declarations.

The second fault he finds with our Church is, that they proclaim in print their dis-satisfaction with that ingagement, as favourable It is one of the liberties of the Church of Scotland, established by law and long custom, to keep the people by publick Declarations in their duty to God, when men are like to draw them away to sin, according to that of *Esay 8.v.12,13*. What in great humility, piety, and wisdom was spoken to the world in the declaration of the Church concerning that undertaking, was visible enough for the time to any, who were not peremptory to follow their own ways: and the lamentable event since hath opened the eyes of many, who before would not see, to acknowledge their former errors: but if God should speak never so loud from heaven, the *Warner* and his Party will stop their ears: for they are men of such gallant Spirits, as scorn to submit either to God or men, but in a *Roman* constancy they will be ever the same, though their counsels and ways be found never so palpably pernicious.

The third thing the *Warner* lays to the charge of our Church is, that they retarded the leavies. *Ans.* In this also the *Warner* shews his ignorance or malice: for how sore soever the leavy (as then stated and managed) was against the hearts of the Church, yet their opposition to it, was so cold-rife and final, that no complaint needs be made of any retardment from them. So soon as the Commanders thought it expedient, there was an Army gotten up so numerous and strong, that with the ordinary blessing of God was abundantly able to have done all the professed service: but where the aversion of the hearts of the Church, and the want of their prayers is superciliously contemned, what marvell, that the strongest arm of flesh be quickly broken in pieces?

*The church
was not the
cause of the
gathering at
Mauchlin-
Moor.*

The fourth Charge is most calumnious, That the Church gathered the Country together in Arms at *Mauchlin-Moor* to expose the Expedition, *Ans.* No Church-man was the cause of that meeting, a number of Yeomen being frighted from their houses, did fly away to that corner of the Land, that they might not be forced against their conscience to go as Souldiers to *England*: while their number did grow, and they did abide in a Body for the security of their persons, upon a sudden a part of the Army came upon them; some Ministers being near (by occasion of the Communion at *Mauchlin* the day before) were good Instruments with the people to go away in peace. And when the matter was tryed to the bottom by the most Eagle-eyed of the *Parliament*, nothing could be found contrary to the Ministers Protection, that they were no ways the cause of the peoples convening or fighting at *Mauchlin*.

*The Assem-
bly is help-
ful and not
hurtful to
the Parlia-
ment.*

The parallel that the *Warner* makes betwixt the general Assembly and *Parliament* is malicious in all its parts. For the first, though the one Court be Civil, and the other Spiritual, yet the *Presbyterians* lay the Authority of both upon a divine Foundation, that for conscience sake the Courts Civil must be obeyed in all their lawful Commands, as well as the Assemblies of the Church; God being the Author of the politick Order as well as the Ecclesiastick, and the revenger of the contempt of the one as well as the other. But what doth the *Warner* mean, to mock at Ministers for carrying themselves as the Embassadors of Christ, for judging according to the rule of Scripture, for caring for life eternal? Is he become so shamefully impious, as to perswade Ministers to give over the care of life eternal, to lay aside the holy Scripture, and deny their embassage from Jesus Christ? Behold, what Spirit leads our *Prelates*, while they jeer the World out of all Religion, and chase away Ministers from Christ, from Scripture, from eternal Life.

Of the second part of the Parallel, That people are more ready to obey their Ministers then their Magistrates, what shall be made? All the power which Ministers have with the people is builded on their love to God and Religion: how much soever it is, a good Statesman will not envy it; for he knows that God and Conscience constrain Ministers to employ all the power they have with the people to the good of the Magistrate, as the Deputy and Servant of God for the peoples true good. The *Warner* here understands

derstands best his own meaning, while he scoffs at Ministers for their threatening of men with hell's fire. Are our *Prelates* come to such open *Proclamations* of their *Atheism*, as to print their desires to banish out of the hearts of people all fear, not only of Church-Censures, but even of hell it self? Whither may not Satan drive at last the Instruments of his Kingdom?

The third part of the Parallel consists of a number of unjust and false Imputations before particularly refuted.

What he subjoyns of the power of the general Assembly to name Committees to sit in the Intervals of Assemblies, it is but a poor Charge: Is it not the dayly practise of the *Parliaments* of Scotland to nominate their Committees of State for the Intervals of Parliament? Is it not one inherent right to every Court to name some of their number to cognosce upon things within their own sphere at what ever times the Court it self finds expedient? however the Judicatories of the Church by the Laws of the Kingdom being authorized to meet when themselves think fit both ordinarily and *pro renata*, their power of appointing Committees for their own Affairs was never questioned: and truly these Committees in the times of our late troubles, when many were lying in wait to disturb both Church and State, have been forced to meet oftner then otherwise any of their Members did desire; whose diversion from their particular Charges (though for attendance on the publick) is joyned with so great fashery and expence, that with all their heart they could be glad to decline it, if fear of detriment to the Church made not these meetings very necessary.

CHAP. X.I.

The Presbytery is no burden to any honest man.

THe bounds and compass of the *Warners* rage against the Presbytery is very large; not being content to have incensed the King and Parliament against it, he comes down to the body of the people, and will have them beleive the special enmity of the Scots Discipline against them, first because it inflicts Church-Censures upon every one for the smallest faults. *Ans.* The faults which the Warner mentions may well be an occasion of a private advice in the ear, but that any of them did ever procure the smallest censure of the Church, it is a great untruth: no man who knows us, will complain of our rigour; here we will we were able to refute upon as good reason the charge of our laxness in the mouth of *Sectaries*, as we are that of our strictness in the mouth of

of *Erastians*. We would know of the *Warner*, what are these Sabbath Recreations, which he saith are void of scandal, and consistent with the duties of the day ; are they not the stage plays, and the other honest pastimes, wherewith his friends were wont to sanctifie the Lords Day, as no more a Sabbath, then any other day in the year, and much less then diverse Popish Festivals ? An Aposteme in the lowest gut will shew it self by the unsavory vapors, which now and then are eructate from it. That ever in *Scotland* there was one word of debate about Starch and Cuffs, is more then the *Warner* can prove.

*Crimes till
repeated of
ought to
keep from
the holy
table.*

The second oppression whereby the *Presbytery* treads the people under foot, is a rare cruelty, That persons, for grievous crimes, whereof the Magistrate takes notice, are called to Ecclesiastick repentance. Will the *Doctor* in his fury against us, run out upon all his own friends for no appearance of a fault ? Will either the *English* or *Popish Prelates* admit Murderers, Whores or Theeves to the holy Table without any signs of repentance ? Is not the greatest crime the ground of the greatest scandal ? Shall small scandals be purged away by repentance, and the greatest be totally past by ? The *Warner* here may know his own meaning, but others will confess their ignorance of his mind.

*Excommu-
nication in
Scotland
is not inju-
rious to any.*

The third grievance he would have the people conceive against the *Presbytery*, is, The rigour of their excommunication ; in this also the *Warner* seems to know little of the *Scots* way ; let excommunication be so severe in *Scotland* as is possible, yet the hurt of it is but small : It is so rare an accident, men may live long in *Scotland*, and all their life never see that Censure executed ; I have lived in one of the greatest Cities of that Land, and for forty seven years even from my birth to this day, that Censure to my knowledg or hearing was never executed there in my days but twice ; first upon one obstinate and very prophane *Papist*, and next on some horrible scandalous *Prelates*. Again, when any is excommunicated by the Church, we go no further with them then *Pauls* command, 2 *Thes. 3.14.* only they who are not tyed to them by natural bonds, abstain from familiar and unnecessary conversation, to bring them by the sence of this shame to repentance for their sins. Thirdly, The civil inconveniences which follow that Censure, come along from the State, and the Acts of *Parliament*, for which the Church ought not to be challenged, especially by *Prelates*, who wont to allow their Officials to excommunicate

cat whole incorporations of people for a small debt of mony, and to presse the contemners of that frivilous and profane sentence, with all the civill inconveniences they could. Fourthly, what ever be the lawes in Scotland, against them who continue long in the contempt of Excommunication, (which is not inflicted bat for great sins, and after a long processe) yet certainly their executon is very farre from all cruelty, as they who know the proceedings of that land, will beare witnesse.

What he objects about fugitives ; it is true, when a processe is beginne, a fugitive may have it concluded, and sent after him ; but we count not that man a fugitive from discipline or contumacious as the Warner quarrels us, who upon just feare to hazard his life does not compairt

CHAP. XII.

The Presbytery is hurtfull to no order of men.

Prælaticall malice is exorbitant beyond the bounds of all shew of moderation : was it not enough to have calumni-
ate the Presbytery to Kings, Princes and Soveraignes, to Par-
liaments and all Courts of Justice, to people and all particu-
lar persons ? but yet a new chapter must be made to shew in it
the hurtfulnesse of Presbytery to all orders of men : we must
have patience to stand a little in the unsavoury aire of this vo-
mit also.

Unto the nobility and gentry the Presbytery must be hurtfull, because it subjecteth them to the censures of a raw
heady novice and a few ignorant artificers. Ans. Its good the Nobility
that our prælats are now turned pleaders against the oppres-
sion of the Nobility and gentry ; its not long since the prælati-
cal clergy were accustomed to set their foule feet on the necks
of the greatest peeres of the three Kingdome, with so high a
pride and pressure ; that to shake of their yoks, no suffering,
no hazard has beeene refused by the best of the Nobility, and

The warners
outrage against
the Presbytery

The Prælates
were constant
oppressors of
the Nobility
and gentry

gentry of Britaine : but natures and principles are so easy to be changed, that no man now needs feare any more oppression from the prelates, though they were set downe againe and well warmed in their repaired thrones.

The way of the ship of a small Congregation in Scotland consists of the Party is incom- stor, and a dozen (at least) of the most wise, pious and learn- parably better ned that are to be found in the whole flock ; which yet the then that of Warner here makes to be judges but of the common people the English E- in matters of smallest moment. But for the classicall Pres- biscopacy, to which he referres the Ecclesiasticall causes of the Nobility and gentry, and before whom indeed every Church processe of any considerable weight or difficulty does come, though it concern the persons of the meaneit of the people, this Presbytery does consist ordinarilie of fifeteene Ministers (at least) and fifeteen of the most qualified noblemen, gent- lemen and Burgesses, which the circuit of fifteen parishes can afford ; these (I hope) may make up a judicatory of a great deale more worth then any officiall court, which consists but of one judge, a petty mercenary lawyer, to whose care alone the whole Ecclesiastick jurisdiction over all the Nobility and gentry of divers shires is committed, and that without ap- peale as the Warner has told us, except it be to a Court of delegates ; a miserable relief that all the Nobility, Gentry, and Commons of a Kingdome, who are oppressed by Episco- pall officials, have no other remedy but to goe attend a Committee of two or three civilians at London, deputed for the discussing of such appeals.

The Presbyterian course is much more ready, solide and equitable : if any grievance arise from the sentence of a Pres- bytery, a Synode twice a yeare doth sit in the bounds, and attends for a weeke, or if need be, longer, to determine all appeals, and redresse all grievances : now the Synode does consist of all the Ministers within the bounds, which ordi- narily are of diverse whole shires, as that of *Glasgow*, of the upper and nearer ward of *Clidsdale*, *Berranfrow*, *Lennox*, *Kile*, *Carrick* and *Cunninghame*; also beside Ministers, the constant Members who have decisive voyce in Synodes, are the

the chiefe Noblemen, Gentlemen and Burgeses of all these shires, among whom their be such parts for judgement as are not to be found nor expected in any inferiour civill Court of the Kingdome; yet if it fall out so, that any party be grieved with the sentence of a Synode, there is then a farther and finall appeal to a Generall assembly, which consist of as many Burgeses and more Gentlemen from every shire of the Kingdome, then come to any Parliament : Besides the prime Nobility and choisest Ministry of the land ; having the Kings Majestic in person, or in his absence, his high Commissioner to be their præsident. This meeting yearly (or oftner; if need be) sits ordinarily a month ; and if they thinke fit, longer : the number, the wisedome, the eminency of the members of this Court is so great, that beside the unjustice, it were a very needlesse labour to appeal from it to the Parliament, for (as we have said) the King or his high Commissioner, sits in both meetings, albeit in a different capacity : the number and qualification of Knights and Burgeses is ever large, as great in the assembly, as in Parliament : onely the difference is, that in Parliament all the Nobility in the Kingdome sit without any election, and by vertue of their birth, but in the Assembly onely who for age, wisedome and piety are chosen by the Presbyteries as fittest to judge in Ecclesiastick affaires, but to make up this odds of the absence of some Noblemen, the assembly is alwaies adorned with above an hundred of the choisest Pastors of the whole land, none whereof may sit in Parliament : nothing that can conciliate authority to a Court, which can be found in the Nation, is wanting to the generall assembly; how basely so ever our prælates are pleased to trample upon it.

The second alleagded hurt, which the Nobility have from the Presbytery, is the losse of their partonages by congregations electing their Pastors. Answ. However the judgement of our Church about patronages, is no other then that of the land are now Reformed divines abroad, yet have our Presbyteries alwaies ended. All questions about patronages in Scot-

The possessors
of Church-
lands were e-
ver feared for
Bisho:ps, but
never for the
Presby:ery.

The Nobilities next hurt by the Presbytery, is their losse of all their impropriations and Abey-lands, Ans. How Sycophantick an accusation is this? for who knowes not how farre the whole generation of the prælaticke faction doe exceed the highest of the Presbyterians in zeale against that which they call Sacriledge? never any of the Presbyterians did attempt either by violence, or a course of Law, to put out any of the Nobility or Gentry from their possessions of the Church-lands, but very lately the threats and vigorous activity of the prælates, and their followers were so vehement in this kinde, that all the Nobility and Gentry who had any interest, were wackned (to purpose) to take heed of their rights. In the last Parliament of Scotland when the power of the Church was as great as they expect to see it again, though they obtained the abolition of patronages, yet were the possessors of the Church-lands and tythes so little harmed, that their rights thereto were more cleerly and strongly confirmed, then by anypræceding Parliament.

The fourth hurt is that every ordinary Presbyter will make himselfe a Noblemans fellow. Ans. Nowhere in the World doe gracious Ministers (though meane borne men) receive more respect from the Nobility then in Scotland: neither any where does the Nobility and Gentry receive more duely their honour then from the Ministers there. That insolent speech fathered on Mr. Robert Bruce is demonstrat to be a fabulous calumny in the historicall vindication.

However the Warner may know that in all Europe where Bisho:ps have place, it has ever (at least these 800 yeares) beeene their nature to trample under foot, the highest of the Nobility. As the Pope must be above the Emperour, so a little Cardinal Bellarmin can tell to King James, that he may well be counted a companion of any Illander King: were the Bisho:ps in Scotland ever content, till they got in Parliament, the right hand and the nearest seates to the throne, and the doore of the greatest Easles, Marqueſſes and Dukes? was it not Episcopacy, that did advance poore and capricious Pe:diants to strive for the white staves and great Seales of both Kingdomes, with the prime Nobility; and often overcome them.

them in that strife? In *Scotland* I know, and the Warner will assure for *England* and *Ireland*, that the basest borne of his Brethren has ruffled it in the secret councell, in the royll Exchequer, in the highest Courts of Justice, with the greatest Lords of the Land: its not so long, that yet it can be forgotten, since a Bishop of *Galloway* had the modesty to give unto a Marquesse of *Argyle*, *taxation non a broad lye* in his face at the Councell table. The Warner shall do well to reckon no more with Presbyters for braving of Noblemen.

The nixt hee will have to be wronged by the Presbytery are the Orthodox Clergy. *Ans.* All the Presbyterians to him (it seemes) are heterodoxe; Episcopacy is so necessary a truth that who denies it, must be stamped as for a grievous error with the character of heterodox. The following words cleere this to be his minde, *they lose* (saith hee) *the comfortable assurance of undoubted succession by Episcopall ordination*: what fence can be made of these words, but that all Ministers who are not ordained by Bishops, must lie under the comfortlesse uncertainty of any lawfull succession in their Ministeriall charge, for want of this succession through the lineall descent of Bishops from the Apostles; at least for want of ordination by the hands of Bishops, as if unto them onely the power of mission and ordination to the Ministry were committed by Christ? because of this defect the Presbyterian Ministers must not onely want the comfort of an assured and undoubted calling to the Ministry, but may very well know and bee assured that their calling and Ministry is null. The words immediatly following are scraped out after their Printing: for what cause the Author best knoweth: but the purpose in hand makes it probable, that the deleted words did expresse more of his minde, then it was safe in this time and place to speake out: it was the late Doctrine of Doctor Brambles prime friends, that the want of Episcopall ordination did not onely annull the calling of all the Ministers of *France*, *Holland*, *Zwitzerland*, and *Germany*, but also did hinder all these Societies to bee true Churches: for that popular Sophisme of the Jesuits our Prelates

lates did greedily swallow ; where are no true Sacraments, there is no true Church ; and where is no true Ministry, there are no true Sacraments ; and where no true ordination, there is no true Ministry ; and where no Bishops, there is no true ordination ; and so in no reformed Country but in *England* and *Ireland* where were true Bishops, is any true Church. When Episcopacy comes to this height of elevation, that the want of it must annull the Ministry, yea the very being of all the Reformed Churches at one strok, is it any marvell, that all of them do concurre together for their own preservation, to abolish this insolent abaddon and destroyer ? and notwithstanding all its ruine have yet no discomfort at all, nor any the least doubt of their most lawfull ordination by the hands of the Presbytery.

The Prelats are so basely injurious to all of the Warners book was brought to my hand, wherein I found the Reformed ~~the deleted line stand~~ Printed in these distinct termes, and put it to a dangerous question whether it be within the pyle of the Cburch, the deciphering of these words puts it beyond all peradventure that what I did conjecture of the Warner and his Brethrens minde, of the state of all the reformed Churches, was no mis-take, but that they do truely judge the want of Episcopall Ordination to exclude all the Ministers of other Reformed Churches, and their flocks also from the lines of the true Church. This indeed is a most dangerous question : for it stricks at the root of all. If the Warner out of remorse of conscience had blotted out of his booke that error, the Repentance had beene commendable : But hee has left so much yet behind unscraped out, as does shew his minde to continue what it was, so that feare alone to provoke the reformed here at this unseasonable time, seemes to have been the cause of deleting these too cleare expressions of the prelaticall tenent against the very being and subsistence of all the Protestant Churches which want Episcopacy, where these men doe still stand upon the extreme pinnacle of impudency and arrogance, denying the Reformed to be true Churches, and without scruple averring *Rome* as shee stands this day, under the councell of Trent, to be a Church most true, wherin

whether there is an easy way of salvation, from which all separation is needless, and with which a re-union were much to be desired? That gracious faction this day is willing enough to persuade, or at least to rest content without any opposition that the King should of himselfe without and before a Parliament, (though contrary to many standing Lawes) grant under his hand and seal a full liberty of Religion to the bloudy *Irish*, and to put in their hands, both armes, Castles and prime Places of trust in the State; that the King shuld give assurance of his endeavour, to get all these ratified in the next Parliament of *Eng'land*, these men can heare with all moderation and patience: but behold their furious impatience, their whole art and industry is wakned, when they heare of any appearance of the Kings inclination towards covenanting Protestants: night and day they beare in his Majesties head, that all the mischiefs of the World doe lurke in that miserable Covenant, that death and any misfortune, that the ruine of all the Kingdomes ought much rather to be imbraced by His Majesty, then that prodigious Monster, that very hell of the Covenant, because for sooth it doth oblige in plaine termes the taker to endeavour (in his station) the abolition of their great Goddesse, Prelacy.

The next hurt of Ministers from the Presbytery, is that by The generality of Episcopall Clergy have ever been covered with ignorance, beggery, and contempt. it they are brought to ignorance, contempt and beggery. Whither Episcopacy or Presbytry is the fittest instrument to avert these evils, let reason or experience teach men to judge. The Presbyteriall discipline doth oblige to a great deale of severer tryalls in all sort of learning requisite in a divine before ordination then doth the Episcopall: let either the rule or practise of Presbyterian and Episcopall ordination be compared or the weekly Exercises and monthly disputations in time upon the controverted heads be looked upon which the Presbytery exacts of every Minister after his ordination all the dayes of his life: for exper ence, let the French, Dutch and Scots divines who have beeene or yet are, be compared with the ordinary Generation of the English Clergy, and it will be found, that the Prelates have not great reason.

reason so superciliously to looke downe with contempt upon their Brethrens learning. I hope, *Carrwright*, *Whitaker*, *Perkins*, *Reynolds*, *Parker*, *Amer*, and other Presbyterian *English* were inferior in learning to none of their opposits: some of the *English* Bishops have not wanted good store of learning, but the most of them (I believe) will be content to leave of boasting in this subject; what does the Warner speak to us of ignorance, contempt and Beggary? does not all the World know, that albeit some few, scarce one of twenty, did brooke good benefices, yea plurality of them whereby to live in splendor at Court, or where they listid in their non-residency, nevertheless it hath bin much complained, that the greatest part of the Priests, who have the cure of the soules thorow all the Kingdome of *England*, were incomparably the most ignorant, beggerly and contemptible Clergy, that ever have bin seen in any of the reformed Churches? neither did we ever heare of any great study in the Prelats to remedy these evills, albeit some of them be provident enough for their owne Families. Doctor Bramble knowes who had the skill before they had fifteen severall yeare in their chaire to purchase above fifteen hundred pounds a year for themselves and their heirs what someruer.

The Prelats continue to hate preaching and prayer but to idolize a popish service. The third evill which the Presbytery brings upon Ministers, is, that it makes them prate, and pray nonsense everlasting. *Ans.* It is indeed a great heartbreak unto ignorant, to idolize a lazy and unconsciencious Ministers to be put to the paines of Preaching and Prayer, when a read service was wont to be all their exercise: but we thought that all indifferently ingenuous men had long agoe bin put from such impudence. It was the late labour of the Prelats by all their skill to disgrace Preaching and Praying without booke, to cry up the Liturgy as the only service of God, and to idolize it as a most Heavenly and Divine peece of write, which yet is nougnt but a Transcript of the superstitious breviary and idolatrous missall of *Rome*. The Warner would doe well to consider and answer after seven years advisement Mr. *Bailie* his parrell of the Service Booke with the Missall and Breviary, before he present the world with new parallels of the *English* liturgy,

Liturgy, with the directories of the Reformed Churches. It is so indeed, that all Preaching and Praying without Booke is but a prattling of non-sence everlastingly; why then continues the King and many well minded men to be deceived by our Doctors, while they affirme that they are as much for Preaching in their practise and opinion as the Presbyterians, and for Prayer without book also, before and after Sermon, and in many other occasions? it seemes these affirmations are nothing but grosse dissimulation in this time of their low-nesse and affliction, to decline the envy of people against them for their profane contempt of Divine ordinances; for we may see here their tenet to remaine what it was, and themselves ready enough, when their season shall be fitter, to ring it out loud in the eares of the World, that for Divine Service people needs no more but the reading of the Liturgy, that Sermons on week dayes and Sundayes afternoon must all be laid aside, that on the Sabbath before noone Sermon is needless, and from the mouths of the most Preachers very noxious; that when some learned Schollars are pleased on some festivall dayes to have an Oration, it wold be short and according to the Court paternie, without all Spirit and life for edification; but by all meanes it must be provided, that no word of prayer either before or after be spoken, except only a bidding to pray for many things, even for the welfare of the soules departed; and all this alone in the words of the Lords Prayer. If any shall dare to expresse the desires of his heart to God in privat or publick in any words of his own framing, he is a grosse Puritan, who is bold to offer to God his own nonsence rather then the ancient, and well advised prayers of the holy Chu ch.

*Vide Laden-
sum. cap. 7.*

The Warner is here also mistaken in his beliefe, that ever the Church of Scotland had any Liturgy; they had and have still some formes for helpe and direction, but no tie ever in any of them by Law or practise: they do not condemne the use of set formes for Rules, yet not for use in beeines, who are thereby endeavouring to attaine a readinesse to pray in their family out of their own heart in the words which Gods Spirit dytes to them; but for Ministers to suppress their most

comfortable and usefull gift of prayer by tying their mouth unto such formes which themselves or others have composed we count it a wrong to the giver, and to him who has received the gift, and to the Church for whose use that was bestowed.

Episcopall
Warrants for
clandestin
marriages,
rob Parents of
their child-
dren.

In the next place the Watner makes the Presbytry injurious to parents, by marying their children contrary to their consent, and forcing them to give to the d'obedient as large a portion as to any other of their obedient children, and that it is no maryail the *Scots* should doe these things who have stripped the King the father of their Country of his just rights.

Ans. By the Warners Rule all the actions of a Nation where a Presbytery lodges must be charged on the back of the Presbytery. *II.* The Parliament of *Scotland* denies, that they have stripped the King of his just Rights; while he was stirred up and keeped on by the prelaticall faction to courses destructive to himselfe and all his people; after their shedding of much bloud, before the exercise of all parts of his Royall government, they onely required for all satisfaction and security to Religion and Liberties, the grant of some few most equitable demands. The unhappy Prelats from the beginning of our troubles to this day finding our great demande to runne upon the abolition of their Office, did ever press His Majesty to deny us that satisfaction, and rather then Bishops should be laid aside, they have concluded that the King himselfe, and all his family and all his three Kingdomes shall perish: yet with all patience the *Scots* continue to supplicate and to offer not onely their Kingdome, but their lives and estates and all they have for His Majesties service upon the grant of their few and easy demands, but no misery either of King or people can overcome the desperate obstinacy of Prelaticall hearts.

As for parents consent to the mariage of their children, how tenderly it is provided for in *England*, it may be seen at length in the very place cited. It was the Bishops, who by their warrants for clandestine mariages, and dispensations with mariages without warrant have spoyled many parents of their deare children: with such abominations the Presbytery,

bytery was never acquainted; all that is alleadged out of that place of our discipline, is, when a cruel parent or tutor abuses their authority over their Children, and against all reason for their owne evill ends, perversely will crossle their Children in their lawfull and every way honest desires of mariage ; that in that case the Magistrates and Ministers may be intreated by the grieved childe to deale with the unjust parent or tutor, that by their meditation reason may be done. I beleeve this advice is so full of equity, that no Church nor State in the world will complaine of it : but how ever it be, this case is so rare in *Scotland* that I professe, I never in my life did know, nor did hear of any childe before my dayes, who did assay by the authoritative sentence of a Magistrate or Minister to force their parents consent to their marriage. As for the Wariners addition of the Ministers compelling parents to give portions to their children, that the Church of *Scotland* hath any such cannon or practise, its an impudent lye; but in the place alledged is a passage against the sparing of the life of adulterers, contrary to the Law of God : and for the excommunication of Adulterers, when by the negligence of the Magistrate their life is spared, this possibly may be the thorne in the side of some which makes them bite and spurne with the heele so furiously against the Authors and lovers of so severe a discipline.

The Presbyteries next injury is done to the Lawyers ; Synods, and other Ecclesiastick Courts revoke their Sentences. Ans. No such matter ever was attempted in *Scotland*; frequent prohibitions have beeene obtained by curtisian Bishops against the highest civill judicatories in *England*; but that ever a Presberty or Synode in *Scotland* did so much as assay to impede or repeale the proceedings of any the meanest civill Court, I did never heare it so much as alledged by our adversaries.

The next injurie is against all Masters, and Mistresses of families, whom the Presberty will have to be personally examined in their knowledge once a yeare, and to be excommunicate, if grossly and willfully ignorant. Answ. If it be a crime for a Minister to call together parcels of his congrega-

Serious care-
chilng is no
Episcall
crime.

tion to be instructed in the grounds of Religion, that servants and children and (where ignorance is suspected,) others also may be tryed in their knowledge of the Catechisme; or if it be a crime that in family visitations oftener then once a yeare the conversation of every member of the Ch:rch may be looked upon; we confess the Ministers of Scotland were guilty thereof, and so farre as we know the generality of the Episcopall faction may purge themselves by oath of any such imputation: for they had somewhat else to doe, then to be at the paines of instructing or trying the Spirituall State of every sheep in their flocks: we confess likewise, that it is both our order and practise to keepe off from the holy table, whom we finde grossly and wilfully ignorant: but that ever any for simple ignorance was excommunicate in Scotland; none who knowes us will affirme it.

Churchessions
are not high
commissions

The last whom he will have to be wronged by the Presbyterie are the common people, who must groane under a high commission in every parish, where ignorant governors rule all without Law, meddling even in domesticall jarres betwixt man and wife, Master and Servant. Answ. This is but a gybe of revenge for the overthrow of their Tyrannous high Commission-Court, where they were wont to play the Rex at their pleasure above the highest subiects of the three Kingdomes, and would never give over that their insolent domineering court, till the King and Parliaments of both Kingdomes did agree to throw it downe about their eares. The thing he feares at, is the congregationall Eldership, a judicatory which all the Reformed do enjoy to their great comfort as much as Scotland. They are farre from all arbitrary jurisdictions; their Lawes are the holy Scripture and acts of superior Church-judicatories, which rule so clearely the causes of their cognisance, that rarely any difficulty remaines therein: or if it doe, immediately by reference or appeale it is transmitted to the Classes or Synode. The judges in the lowest Eldership, (as we have said before) are a dozen at least, of the most able and pious who can be had in a whole congregation to joyne with the Pastors one or more as they fall to be: but the Episcopall way is to have no discipline at all

all in any congregation : only where there is hope of a fine, the Bishops officiaill will summon before his own learned and conscientious wisedome, who ever within the whole dioces have fallen into such a fault as he pleaseth to take notice of: as for domistick infirmities, Presbyterians are most tender to meddle therein ; they come never before any judicatory, but both where the fault is great, and the scandal thereof flagrant, and broken out beyond the wals of the family.

These are the great iniuries and hurts which the Church discipline has procured to all orders of men in the whole reformed world, when Episcopacy haue beene such an innocent lambe, or rather so holy an Angell upon earth, that no harme at all has ever come by it to any mortall creature : a misbelieving Jew will nothing misdoubt this so evident a truth.

CHAP. ULT.

The Warners exceptions against the Covenant are full of confidence, but exceeding frivolous.

Though in the former Chapters the Warner has spewed out more venome and gall then the bagge of any one mans stomack could have beeene supposed capable of, yet as if he were but beginning to vomite, in this last Chapter of the covenant a new flood of blacker poysone rusheth out of his penne. His undertaking is great, to demonstrate cleerly that the covenant is meerly void wicked and impious. His first clear demonstration is, that it was devised by strangers, imposed by subjects who wanted requisite power, and was extorted by just feare of unjust suffering, so that many that tooke it with their lips, never consented with their hearts. Ans. This cleer demonstration is but a poore and evill argument : the Major, if it were put in forme, would hardly be granted, but I stand on the minor as weake and false ; for the Coye-

The Covenant Covenant was not devised by strangers ; the Commissioners
 was not dishonourable to u- of the Parliament of England, together with the Commis-
 nion. sers of the Parliament and generall assembly of Scotland
 were the first and onely framers thereof, but they who gave
 the life and being to it in England were the Lords and Com-
 mons assembled in Parliament at Westminster by the Kings
 call, and at that time acknowledged by his Majestie without
 any question about the lawfulness of their constitution and
 authority : these men and that Court were not I hope great
 strangers in England. The Covenant was not imposed upon
 the King : but the Parliament of both Kingdomes, made it
 their earnest desire unto his Majestie, that he would be plea-
 sed to joyne with them in that Covenant, which they did
 judge to be a maine peece of their security for their Religion
 and liberties in all the three Kingdome. As for their impos-
 ing of it upon the subjects of England, an ordinance of Par-
 liament (though the King consent not) by the uncontrover-
 ted lawes of England, is a sufficient authority to crave obedi-
 ence of all the subjects of England, during the continuance
 of that Parliament.

Majestie

The last part of the demonstration is dishonourable indeed
 to the English Nation, if it were true it was no dishonour to
 England to joyne with their brethren of Scotland in a Cova-
 nant for maintaineance of their Religion and Liberties : but
 for many of the English to sweare a Covenant with their
 lippes, from which their heart did dissent, and upon this dif-
 ference of heart and mouth to plead the nullity of the Oath,
 and to advance this plea so high as to cleer demonstration,
 this is such a dishonour and dishonesty, that a greater can-
 not fall upon a man of reputed integrity ; especially when
 the ground of the lye and peju y is an evident falsehood : for
 the Covenant was not extorted from any flesh in England by
 feare of any unjust suffering ; so far was it from this, that to
 this day it could never be obtained from the Parliament of
 England, to enjoyne that Covenant upon any by the penal-
 ty of a two pence.

The

The Warners second demonstration is no better then the Covenanters first; the ground of it is, that all oathes are void which have ^{were not de-ceived, but understood what they} deceipt and errore of the substantiall conditions incident to them. This ground had need to be much better cautioned, ^{then here it is,} before it can stand for a major of a clear demonstration; but how is the minor proved? behold how much short the Warners proofes are of his great boastings. His first argument is grounded upon an evidens falsehood, that in the Covenant we sweare the lately devised discipline to be Christis institution. *Answe.* There is no such word nor any such matter in all the Covenant: was the Warners hatred so great against that peice of write, that being to make cleare demonstrations against it, he would not so much as cast his eye upon that which he was to oppugne; Covenanters sweare, to endeavour the reformation of England, according to the word of God and the best reformed Churches, but not a word of the Scots Presbytery, nor of any thing in any Church even the best reformed, unlesse it be found according to the paterne of Gods holy word.

The second ground of his demonstration is also an evident errore, that the covenant in hand is one and the same with that of King *James*. *Answe.* Such a fancy came never in the head of any man, I know; much lesse was it ever written or spoken by any, that the Covenant of King *James* in Scotland 1580, should be one and the same with the Covenant of all the three Kingdome 1643, whatsoever identitie may appear in the matter and similitude in the ends of both; but the grossest errors are solide enough grounds for præematicall clear demonstrations. Yet here the Warner understands not how hee is cutting his owne veines; his friends in Scotland will give him small thanks for attributing unto the nationall Covenant of Scotland (that Covenant of King *James*) these three properties, that it was issued out by the Kings authority, that it was for the maintenance of the Lawes of the realme, and for the maintenance of the established Religion: time brings aduersaries to confess of their own accord long denyed truthes. But the Characters which the Warner imprints upon the solemn league

league and Covenant of the three Kingdome, wee must be
pardoned to controvert, till he have taken some leasure to
prove his wilde assertions. First that the league is against the
authority of the King; secondly that it is against the Law;
and thirdly that it is for the overthrow of Religion. The man
cannot think, that any should beleive his dictats of this kinde
without prooфе, since the expresse words of that league doe
flatly contradict him in all these three positions.

His gentle memento, that Scotland, when they sued for
aid from the crowne of England, had not the English dis-
cipline obtruded upon their Church, might here have beeне
spared; was not the English discipline and liturgy obtruded
upon us by the prælats of England with all craft and force?
did we ever obtrude our disciplin upon the English? but
when they of their owne free and long deliberate choice had
abolished Bishops and promised to set up Presbytery, so far
as they had found it agreeable to the word of God, were wee
not in all reason obliged to encourage and assist them in so
pious a worke?

The King did not claime the sole and absolute possession
of the militia. In the next words the Warner for all his great boasts fin-
ding the weaknes of all the former grounds of his second
demonstration, he offers three new ones: which doubtles
will doe the deed: for he avowes positively that his follow-
ing grounds are demonstrative, yet whosoever shall be plea-
sed to gripe them with never so soft an hand shall finde
them all to be but vanity and winde. The first, after a num-
ber of prosyllogismes rests upon these two foundations, first
that the right of the *militia* resides in the King alone. secon-
dly that by the covenant the *militia* is taken out of the Kings
hands; and that every covenanter by his covenant disposes
of himselfe and of his armes, against the right which the
King hath unto him. *Answe.* The Warner will have much
adoe to prove the second so, that it may be a ground of a
clear demonstration: but for the first, that the power of the
militia of England doth reside in the King alone, that the
two houses of Parliament have nothing at all to doe with it,
and that their taking of armes for the defence of the liberie
of England or any other imaginable cause against any party
countenanced

countenanced by the Kings presence against his lawes must be altogether unlawfull ; if his demonstration be no clearer, then the ground whereupon he builds it, I am sure, it will not be visible to any of his opposites who are not like to be convinced of open rebellion by his naked assertion , upon which alone he layes this his mighty ground. Beleeve it, he had neede to assay its reflexe with some colour of an argument ; for none of his owne friends will now take it of his hand for a ~~demonstrable~~ principle, since the King for a long time was willing to acknowledge the Parliaments joynit interest in the Militia, yea to put the whole Militia in their hands alone for a good number of yeares to come : so farre was his Majestie from the thoughts, that the Parliaments meddling with a part of the Militia, in the time of evident dangers, should be so certainly and clearely the crime of rebellion.

The Warners second demonstrative ground wee admit without question in the major, that where the matter is evidently unlawfull, the oath is not binding ; but the application of this in the minor is very false. All that hee brings to make it appeare to be true, is that the King is the supream Legislator; that it is unlawfull for the subjects of England to change any thing established by Law, especially to the prejudice of the Prelates without their own consent, they being a third order of the Kingdome ; otherwise it would be a harder measure then the Friars and Abbots received from Henry the eight. Ans. May the Warner be pleased to consider how farre his dictates here are from all reason, much more from evident demonstrations. That the burden of Bishops and ceremonies was become so heavy to all the three Kingdomes, that there was reason to endeavour their laying aside, he does not offer to dispute ; but all his complaint runnes ~~against~~ the manner of their removall : this (say I) was done in no other then the ordinary and high path-way, whereby all burdensome Lawes and customes use to be removed. Doth not the Houses of Parliament, first begin with their Ordinance before the Kings consent be sought to a Law? is not an Ordinance of the Lords and Commons a good war-

The change of
lawes in Eng-
land ordinarily
begin by the
two houses
w^tout the
King.

rant to change a former Law during the sitting of the Parliament? The Lawes and customes of England permit not the King by his dissent to stoppe that change. I grant for the turning an Ordinance to a standing Law, the Kings consent is required, but with what qualifications and exceptions wee need not here to debate, since his Majesties consent to the present case of abolishing Bishops was obtained well neere to as farre as was desired; and what is yet lacking, wee are in a faire way to obtaine it: for the Kings Majestie long agoe did agree to the rooting out of Episcopacy in Scotland, hee was willing also in England and Ireland to put them out of the Parliament, and all civil Courts, and to divest them of all civill power, and to joyne with them Presbyteries for Ordination and spirituall jurisdiction; yea, to abolish them totally name and thing, not onely for three yeares but ever till he and his Parliament should agree upon some settled order, for the Church; was not this *Transumt* to a perpetuall abolition?

for all and every one in both houses, having abjured Episcopacy by solemne Oath and Covenant, the Parliament was in no hazard of agreeing with the King to re-erect the fallen chaires of the Bishops: so there remained no other, but that either his Majestie should come over to their judgement, or by his not agreeing with them, yet really to agree with them in the perpetuall abolition of Episcopacy, since the confession was for the laying Bishops aside for ever, till hee and his houses had agreed upon a settled order for the Church. If this be not a full and formall enough consent to the Ordinance of changing the former Lawes anent prælats, his Majestie, who now is, easily may and readily would supply all such defects: if some of the faction did not continually, for their owne evil interests, whisper in his eares pernicious counsell, as our Warner in this place also doeth by frightening the King In conscience from any such consent; for this end he casts out a discourse, the sinews whereof are in these three Episcopall maximes. First, that the legislative power is soley in the King, that is according to his Brethrens Commentary, that the Parliament is but the Kings great council of free choyce, without or against whose votes hee may make.

The pra'ates
would fl. ter
the King into
a Tyranny.

make or unmake what Lawes he thinkes expedient; but for them to make any Ordinance for changing without his consent of any thing that has been, instituting any new thing, or for them to defend this their legall right and custome (time out of minde) against the armes of the Malignant party, no man may deny it to be plaine rebellion.

II. That the King and Parliament both together cannot make a Law, to the prejudice of Bishops without their owne consent, they being the third order of the Kingdome : for albeit it be sacrilege in the Lords and Commons, to claime any the smallest share of the legislative power, (this in them were to pyck the chiefest jewel out of the Kings Crowne) yet this must be the due priviledge of the Bishops, they must be the third order of the Kingdome, yea the first and most high of the three, farre above the other two temporall States of Lords and Commons ; their share in the Legislative power must be so great, that neither King nor Parliament can passe any Law without their consent, so that according to their humble protestation, all the Lawes and A&ts, which have been made by King and Parliament, since they were expelled the house of Lords, are cleerly void and null.

Wee must grant that the King and Parliament in divesting The pralce
Bishops of their temporall honour and estates,* in abolishing giue that
their places in the Church, doe sin more against conscience Monks and
then did *Henry* the eight and his Parliament, when they put Friars, the
down the Abbots and the Friars. We must beleive that *Henry* Pope and Car-
the eight his abolishing the order of Monks was one of the disals were ca-
acts of his greatest Tyranny and greed : we must not doubt, sten out of
but according to Law and reason, Abbots and Priours ought England by *H.*
to have kept still their vote in Parliament, that the Mona-
steryes and Nunryes should have stood in the r integrity,
that the King and Parliament did wrong in castling them
downe, and that now they ought in conscience to be set up
againe, yea, that *Henry* the eight: against all reason and
conscience did renounce his due obedience to the Pope, the
Patriarch of the West, the first Bishop of the universe, to
whom the superinspektion and government of the whole
Catholick Church in all reason doth belong. Though all

this be here glaunced at by the Warner, and elsewhere wee prove it to be the declared mind of his Brethren, yet we must be pardoned not to accept them, as undeniable principles of cleare demonstrations.

The just supremacy of Kings
is not prejudged by the
Covenant.

The last ground of the Doctors demonstration, is, that the Covenant is an Oath to set up the Presbyterian government in England, as it is in Scotland, & that this is contrary to the Oath of Supremacy; for the Oath of Supremacy makes the King the onely supreame head and Governor of the Church of England, that is, the civill head to see that every man doe his duty in his calling; also it gives the King a supreame power over all persons in all caules: but the Presbytery is a Politicall Papacie, acknowledging no governour but only the Presbyters: it gives the King power over all persons as Subjects, but none at all in Ecclesiastick causes.

Ans. Is there in all this reasoning any thing sound? First, what article of the Covenant beares the setting up of the Presbyterian government in England as it is in Scotland?

I I. If the Oath of supremacy import no more then what the Warners expresse words are here, that the King is a civill head, to see every man doe his duty in his calling, let him be assured that no Presbyterian in Scotland was ever contrary to that supremacy.

III. That the Presbytery is a Papacie, and that a politicall one, the Warner knowes it ought not to be granted upon his bare word.

IV. That in Scotland no other governors are acknowledged then Presbyters, himselfe contradicte in the very next words, where hee tells that the Scots Presbytery ascribs to the King a power over all persons as subjects.

V. That any Presbyterian in Scotland makes it sacriledge to give the King any power at all in any Ecclesiastick cause, it is a senselesse untruth.

The Warners insolent Vani-
ty.

The Warners arguments are not more idle and weake, then his triumphing upon them is insolent: for he concludes from these wile and strong demonstrations, that the poore covenant is apparently deceitfull, unvalide, impious, rebellious, and what not? yea, that all the learned divines in Europe will conclude it so, & that all the Covenanter themselves who have any ingenuity, must grant thus much; and that

that no knowing English man can deny it, but his own conscience will give him the lie. Answ. If the Warner with any seriousnesse hath weighed this part of his own write, and if his minde go along with his pen, I may without great presumption pronounce his judgement to be none of the most folide.

His following vapours being full of aire we let them evanish; only while he mentioneth our charging the King with intentions of changing the Religion and government, we answer that we have been most willing alwaies to ascribe to the King good intentions, but withall we have long avowed that the prælaticall party have gone beyond intentions to manifest by printed declarations and publick actions their formed designe to bring Tyranny upon the States, and popery upon the Churches of all the three Kingdomes, and that this very write of the Warners makes it evident, that this same minde yet remaines within them without the least shew of repentance. So long as the conscience of the court is managed by men of such principles, it is not possible to free the hearts of the most understanding from a great deale of Jealousy and feare to have Religion and lawes still overturned by that faction.

But the Warner commands us, to speake to his *Dilemma*,^{The covenant is not for propagating of Religion by} whither we think it lawfull or unlawfull for subjects to take armes against their prince merely for Religion? We answer, that the reasons whereby he thinks to conclude against us, on both sides are very poor. If we shall say, it is unlawfull, then he makes us to condigne our selves, because our covenant testifies to the world, that we have taken up armes meerly to alter Religion, and that we beare no allegiance to our King but in order to Religion, which in plaine terms is to our own humours and conceits. Ans. There be many untruths here in few words; first how much reality and truth the Warner and some of his fellowes beleeves to be in that thing which they call Religion, their own heart knownes; but it can be no great charity in him to make the Religion of all covenanters to be nothing but their own humours and conceits. Secondly it is not true that Covenanters beare no allegiance to the King but only in order to Religion. III. The Parliament of England denied that they took up armes against their King, though to

send themselves against the popish prelaticall and malignant faction, who were about to destroy them with armes. IV. They have declared, that their purpose was not at all, to alter Religion but to purge it from the corruption of Bishops and ceremonies that too long had beene noxious unto them. V. They have oft professed that their ~~Offences~~^{Offenses} were taken for the defence of their just liberties, whereof the preservation and reformation of Religion was but one.

The other horne of his *Dilemma* is as blunt in pushing as the former. If we make it lawfull (saith he) to take up armes for Religion, we then justifie the independents and Anabaptists; wee make way for any that will plant what ever they apprehend to be true Religion by force, and to cut the throat of all Magistrates, who are in a contrary opinion to them; that it is a ridiculous partiality for any to priviledge

The Warners
black Athe-
isme.

their owne Religion as truth and Gospell. Answ. Whether will these men go at last? the strength of this reason is black atheisme, that there is no realty of truth in any Religion, that no man may be permitted to take his Religion for any thing more but his owne apprehension, which without ridiculous folly he must not preferre to any other mans apprehension of a contrary Religion; this is much worse then the pagane Scepticisme, which turned all reality of truth into a meer apprehension of truth, wherein their was no certainty at all: this not onely turns the most certaine truths, even these divine ones of Religion, into meer uncertaine concep- tions: but which is worse, it will have the most orthodoxe beleever so to think, speake and act, as if the opinions of Independents, Anabaptists, Turks, Jewes, Pagans or grosse Atheists were as good, true and solide as the beleefe of Moses or Paul were of the truths revealed to them from heaven. Secondly we say that subiects defence of their Religion and liberties established by Law, against the violent usurpation of Papists, Prelats or Malignants, is not the planting of Religion by armes; much lesse is it the cutting of the throats of all

* The Prelats Magistrates, who differ in any point of Religion. * III. In the condemne the judgement of the prelaticall party, the defensive armes of defensive the Protestants in France, Holland, and Germany, must be armes of the as

as much condemned as the offensive armes of the Anabaptists in Munster, or of the seftaries this day in England. Can French Protestants dreame that the World for their pleasure will so flant. farre divest themselves of all Religion and reason, as to take from their hande so brutish and Atheisticall maximes.

* He concludes with a wish of a generall councell, at least of all protestant Churches for to condemne all breachers of seditious principles. Ans. All true covenanters goe before him in that desire, being confident that he and his fellowes as they have declined already the most solemne assemblies of their own countries, upon assurance of their condemnation, so their tergiversation would be as great if they were to answer to an ecumenick Synod. What (I pray) would the Warner say in a councell of protestant- for the practise of his party * The Prelats pointed at in his last words ? I meane their purging the Pope of Antichristianisme, of purpose to make way for a reconcili- ation, yea for a returne to Rome, as this day it lyes under the wings of the Pope and Cardinals. * Also what could they answer in a Christian council unto this charge, which is the drift of this whole Book, that they are so farre from any remorse not be resto- for all the blood and misety, which their wickednesse (most) red. has brought on the former King and all his Kingdomes these eleven yeares, that rather then they had not the Covenant and generall assembly in Scotland destroyed as an Idol and Anti-christ, they will chuse yet still to imbroyle all in new calamities ? This King also and his whole Family, the remainder of the blood and Estates in all the three Kingdoms, must be hazarded for the sowing together of the torne mytres, and the ~~erecting~~ rejecting of the fallen chayres of Prelats. If Bishops must lie stil, in their deserved ruines, they persevere in their peremptory resolution, to have their burials sprinckled with the ashes of the royll Family and all the three Kingdomes,

F I N I S.